

July, 1957

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THE MEETING OF SS. JOACHIM AND ANNE
by Pacheco

Their Feast is July 26

The Holy Cross Magazine

July



1957

The Church and Freedom

The Theological Background.

An address given to the Hudson Convocation, Diocese of New York, at Newburgh, N. Y., April 30, 1957, by John M. Mulligan.

A FEW DAYS AGO a group concerned with our diocesan program on the Church and Freedom met with National Council personnel to discuss the arrangements for the service at the Cathedral on May 5th and also the accompanying exhibits. During the course of the discussion, one member of the group, a layman and a parishman, began almost to lecture us all on the deep relation between the Church and freedom, telling us that there is no freedom that is not religious and that all real freedom has religious roots. As he spoke and pursued his points his face lit up and was positively radiant because he spoke with the enthusiasm of one who has suddenly discovered a great illuminating truth—around the room wondering expressions began to appear on the faces. These were explained after the meeting when some of us were remarking on the phenomena. "Where has he been all his

life?" was a typical reaction. Has he no idea of what the Church has been doing and preaching for centuries?

But then as we thought it over we had to admit that this was more the fault of the Church than the individual for somehow what the Church has been saying had not communicated itself to a great host of individuals in this generation. This failure of communication is a very worrisome thing to the Church for we are quite aware that people are not hearing and do not hear what they are listening to. I do not know the solution but I did come on a clue the other day when I realized that in listening to the radio I listened to the commercials but did not hear one word of them. Our generation is conditioned to this, and subconsciously we may be adopting the same device toward the Church's (quote) "commercials." Communication breaks down at precisely the point

where it is expected to be most effective. This is a serious problem but it may also be part of the price of freedom.

It is true, and we may thank God that it is so, that a great many people are suddenly beginning to re-discover the very strong relationship between the Church and the freedom of man. Were it not for the Church we would not know today the essential qualities of freedom. The Church's interest in this subject is compulsive for this is an aspect both of the Church's doctrine of the nature of God and also the doctrine of man.

When we deal with the subject of freedom most often in our society it is in the area of political manifestation which we call democracy. Christianity has a great deal to do with the shaping of that manifestation which is not to say that our democratic society is Christian but that there are definitely Christian roots in it. Much of the political form of our democratic society is Greek in origin. But Christian influence and Christian thought have enhanced and advanced the democratic concept by bringing to bear upon it the Christian insights into the nature of God and the nature of man. There are Christian roots in this society too. The great political documents from Magna Charta down to the present bear testimony to this.

Every man's true freedom is the concern of the Church. Why? First, because of what we believe about the nature of God. If we go back to the statements about creation we find that God created man in his own image. God is the creator of all that is and man is part of that creation. It is apparent to us also that purpose and order were also part of creation, that creation is the product of the mind and will of God. Nor did God create man without purpose in man's regard. Purposely, God created man with a basic freedom—the freedom to choose or not to choose. Although created in the image of God, God gave man freedom to choose not to develop himself after the pattern of his image. However, as an assistance to man to use what God had given him physically, materially and spiritually, so that he might develop himself as God intended him to be and so that man would not be encumbered with hindrances

that would bar him from fellowship with God, a moral order was also built into the structure of the universe. Basically this moral order is illustrated by the Decalogue which sets itself as a sort of protective hedge around the area of man's activities. As long as man stays within these boundaries, his freedom to develop, his freedom for positive action is assured. But here we should note a very important point which is seldom considered. We shall note it here and develop it in greater detail later on and that is that in the Judeo-Christian tradition the freedom of man depends on his obedience to the commandments of God and not on some conception of his own devising.

As we move down through the great development of the Hebrew religion we note time and time again that the prophets call the people back to an observance of the commandments. Why? Because in getting away from the commandments the people are jeopardizing their true freedom. And jeopardize it they did. There is a peculiar inverseness in human nature and seeking to extend the protection of commandments man or the Hebrew nation eventually became the slave of that which was meant to insure and protect his freedom. To break this bondage and set man free to become what God intended demanded an intrusion of God himself into human life. That we have the Incarnation and those mighty acts whereby we are given life and mortality.

It is not for us here to relate the details of the birth, the life and teachings, the Crucifixion, the Resurrection and the Ascension. We all know the details but we would point out that our freedom emerges from these events. These events make it clear to us to what lengths God was willing to go to move every barrier that might conceivably hinder a free relationship between the Creator and his creatures. The finest form that relationship is epitomized in the Father-Son relationship. And it is brought out in the Resurrection that the life of man is a continuing life which, while it passes through the stage of physical death, is not destroyed in or by that physical death. This puts

tirely different face on many matters that we have to do with man's freedom both in this world and in the world to come. If, for example, physical death put an end to man's existence, a final end, then his freedom in this life would depend upon how many other things he could bring into bondage under his yoke, and this would not be freedom. He would be stupid if he did not ruthlessly grab everything he could, crush every person he could, calling his course one of enlightened self-interest if he chose to. But the fact that this world is not all there is puts a different value on things.

Man has an eternal destiny and every life and soul is of inestimable value to God. Therefore every man has certain inalienable rights, one of which is the freedom to become a son of God. Because of what he is and because of what he has done and considering the purposes for which he is acting, God has the right to lay down commandments for us. When we live by these commandments and in the spirit of them, the freedom of man is advanced.

Our freedom is oriented in two directions: our relationship to God and our relationship to our fellow men. And these two cannot be dependent of each other. The Christian lives by commandment, not by the possession of or subscription to ideals. We do not have an ideal of brotherhood — we have a commandment to obey. This is far more invasive. I can have an ideal and set it before myself, but I remain the master of that ideal. God has no authority except the authority that we choose to give it. And no matter how far apart of it, I comfort myself with the confidence that I still hold it. The commandment is different. It is God's with the authority of God in it. I have to say either that I have obeyed it or I have not obeyed it. Therefore whether I like it or not, the commandments compel me to shape my attitudes and actions with regards to others even when this conflicts with my selfish interests. So the Church in which you and I are members is also controlled by the authority of the commandments to interest itself in every sphere of life which involves an area of man's life and to remove

in those areas any and all barriers which inhibit the true freedom of any child of God.

The Church, which means you and me, has a compulsive concern and we stand under judgment as to whether or not we take that concern seriously. Every area of man's life must come under constant scrutiny. Immoral restrictions in any area which inhibit in any way man's freedom to develop as a son of God must be fought against and removed. Because of the inversedness of our nature many of these restrictions reside within ourselves; we are the greatest barriers not only to the freedom of others, but of our own. Ideals have their place but never may they be allowed to usurp the place of the commandments which have been given to us. And it is only when we give complete and utter obedience to the two great commandments that we come to experience the perfect freedom which is to be found only in his service.

Obviously, it is not possible in a short discussion to cover this theological background with any degree of thoroughness. We can merely suggest in a very sketchy fashion. We have said nothing of the Church's sacramental system and its relation to freedom. We have said nothing of the baptismal office and citizenship in the Kingdom. We have said nothing of the tensions produced by the fact that the Christian lives simultaneously in two worlds. We have really barely hinted at the relation between the freedom of man and the ethic of love. All these and more enter into this discussion and are part of the background. But we have rather deliberately emphasized the one aspect which in a sense underlies all of these other considerations which is that the Church operates not by holding to ideals but by compulsion of Commandment.

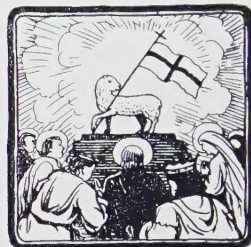
If this point alone can somehow be communicated to us so that we begin to grasp its implications then the whole cause of human freedom will begin to move ahead and we may begin to see some of the real benefits of life lived by free men in a free world under God.

The Angel Of The Golden Censer

BY FAITH CLEAVELAND BOOTH

The Book of the Revelation of John carries the soul in vision from one awe-inspiring, divinely projected image to another in mounting stupendous effect. Amid the profusion of scenes of beauty and of terror, of revealed power and of fulfilled love, there is one of special luminous clarity.

It is a picture etched in gold against a background of heart-shaking beauty. No mere human dramatist ever set such a stage or achieved such an overwhelming scene. Let St. John tell us what was revealed to him:



"And when he opened the seventh seal there was silence in heaven, as it were half an hour.

"And I saw the seven angels who stand before God and there was given to the seven trumpets. And another angel came and stood before the altar, having a golden censer; and there was given to him much incense that he might offer it with the prayers of all the saints upon the golden altar which is before the throne. And with the prayers of the saints there went up before God from the angel's hands the smoke of the incense.

Picture that moment! The great throne of God centers all. Illumined in unbearable radiance, exalted above all, the ineffable Eternal One is present in ultimate reality. His omnipotence reigns in the absolute perfection of power. Around the great throne is a rainbow "like an emerald to look upon" and before it stretches "as it were a sea of glass like a crystal."

Round the throne are the four wondrous and fearsome Cherubim, and around them are the four and twenty thrones with the four and twenty white robed and golden crowned elders with their golden harps and golden bowls of incense. And, all about, stretching into infinity, are the innumerable hosts who adore.

There, in the midst of the throne and between the cherubin and of the four and twenty elders, stands the Lamb "as though he had been slain,"—the Lamb who alone can break the seals of the scroll of fate,—the Lamb of God, offered for our sins.



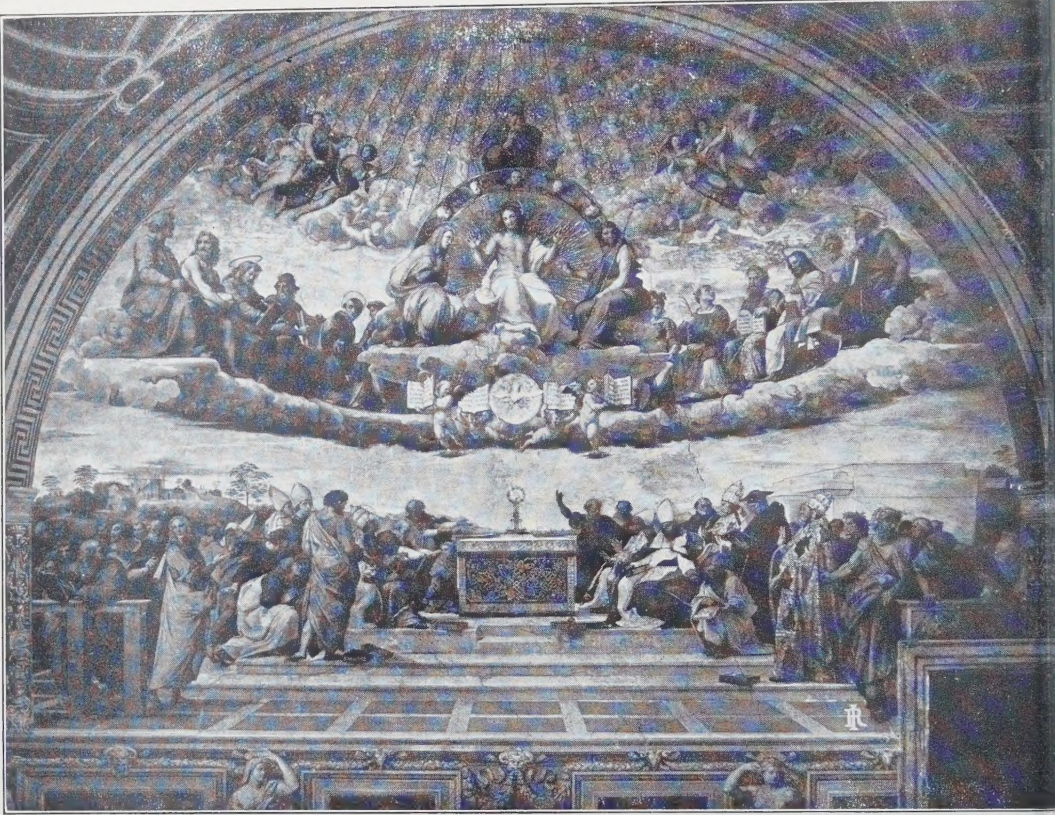
SAINT JOHN'S VISION

by Paul Limbourg, 1340-1416

HEAVENLY HOSTS
by Botticelli

FR





DISPUTA

by Raphael

All Heaven is filled with the mighty, beating surge and stupendous glory of the music of eternal adoration. The four Cherubim cry "as with the voice of thunder" their great chant of "Holy! Holy! Holy!," giving glory and honor without rest day or night. The four and twenty elders, casting their golden crowns at the foot of the throne, answer that mighty cry with their hail, "Worthy art Thou, our Lord and our God!"

The praise and adoration is taken up in an endless canticle pouring forth from the choruses of thousands upon thousands of angels, and again from the thousands "with the sign of the servants of God on their foreheads," and from other thousands of those special intimates of His, the virgins who have given up all other love for love of Him and who follow the Lamb wherever He goes "singing a new song" known only to them.

Beyond, all around, are massed that "great multitude which no man can number out of

all nations and peoples and tongues standing before the throne and before the Lamb clothed in white robes with palms in their hands" adding their rising pæans of praise and adoration to the God of hosts saying "Salvation to our God which sitteth upon the throne and unto the Lamb!". Truly "the voice of a great crowd as the voice of many waters." No human words can convey the illimitable magnificence of these outpourings of glorias of song.

Then the Lamb opens the seventh seal and into this overwhelming symphony comes the greatest dramatic tribute of all creation, silence. The great arching chords of celestial harmony are stilled; "there was silence in Heaven as it were for half an hour!"

Into this hush enter the seven angels who stand before God. They are given seven trumpets and they stand in readiness for their mission, trumpets raised. But the time is not yet.

Another angel comes, the Angel of the Golden Censer. He takes his place before the altar and there is given to him much incense that he should add it to the prayers of the saints upon the golden altar.

See him stand, that mighty, beautiful being, in the grandeur of his angelic mission offering in the waiting silence the incense of prayer to Almighty God. "The smoke of it went up before God out of the angel's hands."

In that vast holy silence, cloud upon cloud, the waves of prayer are wafted up to the Father of Creation. And, as in the first days of creation, God finds once again "behold it is very good."

There in the culmination of Heaven's bliss the Eternal One pauses to find joy in our prayers. He Who is all Immutability, all Mercy and Justice, is also our Heavenly Father and rejoices in the love of His children. Amid the incredible jewelled wealth of Heaven's splendor the incense of our prayers is honored place!

Think of those prayers as the clouds of incense lift higher and higher swirling around the glorious angel and floating above the great white throne: Prayers of the Holy Apostles, Christlike power-endued prayers; and prayers of the martyrs, holy prayers washed pure in the blood of sacrifice; prayers of all the countless saints, patient or impassioned, mystic and miracle-working; and the prayers of all the millions upon millions of Christians down the ages, heroic or deeply dedicated, militant or mortified; prayers of

great leaders and prayers of faithful followers; prayers of adoration; prayers of contrition; prayers of supplication; prayers of thanksgiving and prayers of intercession. Think of all God's children through the long avenues of the centuries lifting hearts in prayer to Him, from the inspired, eloquent prayers of a Thomas Aquinas to that of the little child of to-day who says, "Please, God, make me a good boy."

God wants them *all*, those prayers. The incense of them is perfume to Him Who loves us. In tender fatherhood He receives them to His heart with outgoing answering power. He receives the prayers of the Virgin Mary, Queen of Saints, and receives, too, the petition of the humblest mother who, looking upon her sleeping child, prays simply, "May God bless you!"

What priceless privilege that we, so unworthy, may yet add to that offering of incense in that golden censer before the throne of God! What devout prayers should pour from our hearts before that golden altar!

Joined in the vast yet close Communion of the Saints in that sacred hush in the courts of Heaven all the adoring love of our hearts should spiral upward in fragrant waves to Him Who can never be worshipped enough, thanked enough, praised enough or loved enough.

When the great Voice of vision calls the clarion "Come!" may we answer it in joy. Indeed, with all our souls "*let us pray, let us bow the knee!*"

Holy Week In London -- 1957

BY FRANKLIN JOINER, O.M.C.

It was my privilege in Holy Week to assist at the New Rites in a central London church, Holy Redeemer, Clerkenwell, and it was a moving and converting experience. I went into them with the usual Anglican misgivings, not so much about the Rites themselves, but about the appointed hours for the vigils and the question of evening and afternoon Communion on Maundy Thursday and Good Friday. But seeing the new

Rites in action and experiencing the new emphases in liturgical expression and devotion has converted me completely, and it would be with great reluctance that I would return to the old ways.

On Palm Sunday the palms still remain in the ceremonies, but it is the Procession with the Palms and not their blessing that dominates the New Rite. Many members of the congregation brought their own branches

of budding greens and pussy-willows, and held them up for the Priest to bless and asperge, so the formal office of Asperges was omitted at the beginning of the service. The Priests in red vestments, the Crucifer with the Cross unveiled, and followed by the entire congregation singing the traditional hymn: All glory, laud and honour, together with the proper antiphons, went out of the church and passed through the streets of the parish, and then reentered the church for the Mass, after having been out of doors for more than half an hour. This public witness at the beginning of Holy Week was an impressive spectacle, and attracted no end of reverent attention as motor buses and automobiles stopped to allow the Procession the right of way, and people lined the streets to watch us pass.

The devotional tone of the Palm Sunday Mass is greatly enhanced by the shortening of the Passion according to S. Matthew and the elimination of the fussy pseudo Gospel that used to be sung at the end. Time is saved and the strength of the Priests conserved by the Celebrant no longer reading privately the parts sung by the Deacon and Sub-deacon, and the substitution of the Dalmatic and Tunicle for the Folded Chasubles does away with the dressing and undressing in public that their use entails.

It is the custom in English churches on Palm Sunday to give small crosses of palm instead of palm branches to the faithful in the liturgical distribution. Those in the choir received branches and carried them in the Procession, but the faithful received the palm in the moulded form of a cross, which I understand they buy by the gross, already made up! The Procession would have been much more of a Palm Procession if the faithful had carried branches of palm rather than these small crosses. But after all that is a small point about which to quibble.

The Passions according to S. Mark and S. Luke are shortened for Tuesday and Wednesday, and the gospel endings have been abandoned.

The Maundy Thursday Mass in the evening is certainly the appropriate and historical time for its re-presentation. All the very

best in the way of Altar decorations and priestly vestments were used. In the Mass itself there is no apparent change from the old way, except that the Celebrant consumes no special priest's host for his own communion on Good Friday, but sufficient hosts in the ciborium for those who may present themselves for Holy Communion. On Good Friday and for his own communion. After the Holy Gospel and before the Creed there was a brief homily, referring to the Mass and the Priesthood, emphasizing the Sacrifice of the Mass, and pointing out that as on Calvary our Lord was Priest and Victim, so in the Mass the Priest is another Christ, sharing in the Priesthood of our Lord, and the Victim the same Body and Blood of Our Lord Jesus Christ.

There is no change in the outward form of the Procession to the Altar of Reservation as it is now called. It is still a dignified and grateful expression of thanksgiving, greatly enriched by the singing congregation joining in the Procession immediately after the ordained Ministers carrying the Holy Sacrament under the Canopy. There is great change in the Altar of Reservation, for the emphasis is now without challenge on the Presence of Our Lord and not upon the Altar. The altar is arranged for the Reservation and the Watch was vested in its best hangings and frontal, with only four candles lit, and a large and beautifully arranged bowl of flowers on the floor at the gospel end. There was no mass of flowers to distract the prayers of the watchers, but here was The Lord who has no need of decoration to increase His beauty, nor of ornamentation to enhance the warmth of His loving presence. Here the faithful watched until the Liturgy of Good Friday.

On Maundy Thursday morning the Suffragan Bishop of Stepney, as commissioned by the Lord Bishop of London, blessed the Holy Oils, pontificating from the Throne of the Church of The Redeemer, according to the full Western Rite and with all the traditional ceremonies. He was assisted by more than twenty priests, and the Blessings were most exactly performed. There had been two rehearsals for the function, at one

which the Bishop himself was present. In their respective jurisdictions the other Suffragan Bishops, acting under similar commissions, Kensington, Willesden and Fulham, blessed the Holy Oils with the traditional rite and ceremonies. The Lord Bishop of London himself was in retreat during Holy Week with the Community of the Resurrection in their Mother House at Mirfield Yorkshire.

The Stations of the Cross, with short meditations, were said on Good Friday morning, and there was one hour's preaching of the Passion at two o'clock, with two addresses, one stressing the three falls of our Lord on His way to Calvary, and the other the responses of Our Lady, S. Veronica, and the Women of Jerusalem on the Via Dolorosa. The Liturgy began at half-past three o'clock. The shortened Passion according to John was sung by three Deacons, and the solemn biddings and collects were sung with the Sacred Ministers in black vestments, but without folded chasubles. The unveiling of the Cross has been simplified and the Veneration made more impressive by the new arrangement of the Cross with lights and servers on either side and placed in a position that makes it easier for the worship of the faithful. The Holy Sacrament for the communion of the Ministers and the congregation was brought without ceremony from the Altar of Reservation by the Deacon alone, covered by the small canopy, by the shortest and most direct way to the Officiant at the Altar. There is no mixture of a chalice, so no commixture of a Host within the chalice, but with the *Pater noster* said aloud by all and the *Libera nos* by the Priest in a loud voice, the *confiteor* is recited by the communicants who are now kneeling at the rail, and after absolution is given, Holy Communion is distributed, the Celebrant having received from the congregation one of the small Hosts from the Ciborium consecrated at the Mass on Maundy Thursday. After the final prayer, with no dismissal and no last gospel, the altar was stripped as usual.

The Holy Saturday ceremonies began at quarter before eleven Saturday evening, so that the Liturgy became what it is meant to be,

the Vigil of Easter and preparation for the Paschal Mass, and the Paschal Communion of the faithful. According to the New Rite the Paschal Candle itself is blessed with the new fire kindled at the entrance to the church, and carried by the Deacon to the sanctuary through the darkened church, with the three pauses and salutations, The Light of Christ; and the response each time, Thanks be to God. At each halting of the entering procession candles are lit, first of the Celebrant, then of those in the procession, and lastly of the congregation, so by the time the procession reaches the sanctuary and all the candles have been lighted, the entire lights in the church are turned on. When the lighted Paschal Candle has been put down in the middle of the sanctuary, the Deacon vested in the best white Dalmatic prepares to sing the Exsultet, perhaps the most beautiful bit of liturgical chanting in the whole category of the Church's musical portfolio. Since the incense grains have already been put into the candle and it has been lighted (at the entrance) and all the lamps in the church have been lit, there is nothing to interrupt the Exsultet, as the Deacon sings it through without any halts for bits of awkward ceremonial. I was Sub-deacon and stood opposite the Deacon at his lectern, and I was able to appreciate the Exsultet more than ever before. There was no mounting of unsteady steps to insert grains of incense in the Candle, no fussing with a taper to light a candle wick that too often refused to be lit, no impatient waiting for the lights in the church to be turned on. One is now free from all distraction to drink in the wonderful words of the Deacon's hymn, so beautifully punctuated and under-scored with the tones and cadences of the traditional plain-chant.

The twelve Lessons of the old rite for Holy Saturday have been reduced to four and were read by senior acolytes while the Sacred Ministers were comfortably seated. During the preparations in the sanctuary for the Blessing of the Baptismal Water, the first part of the Litanies was sung, without repeating each petition as in the past, the congregation kneeling. The Water for the Font is blessed in a large vessel, set in the

midst of the sanctuary, brightly decorated with flowers and greens, but placed slightly to one side, so that the Celebrant standing behind it and facing the congregation does not have his back to the Candle. The congregation can see exactly what is being done and seeing can better follow the prayers with attention and reverence. After the Water for the Font is Blessed according to the familiar form, the congregation remains standing while the vessel is carried to the Font during the singing of the Psalm: Like as the hart. A single prayer is said, the Sacred Ministers return to the sanctuary, and the congregation, holding lighted candles, prepare to renew their Baptismal vows. This is one of the highlights of the new ceremonies. The Priest puts before the congregation, all standing, the solemn questions that were put to them or to their sponsors at their Baptism, and after they have made their answers to his questions, he sprinkles them with Holy Water as a reminder of their regeneration in the laver of Baptism, just as the lighted candles they still hold are a token of the candle that was given to each at his Baptism with the words: Receive this burning light, and keep thy Baptism, so as to be without reproof. Keep the commandments of God, then when the Lord shall come to His nuptials, thou mayest meet Him, together with all the Saints, in the heavenly court, and mayest live with Him for ever and ever. Amen.

While the second part of the Litanies is being sung the Sacred Ministers retire to the sacristy to vest in the choicest vestments for the First Mass of Easter, and the servers arrange everything at the Altar in its best festival order. The effect of these preliminary ceremonies had been somewhat marred by the side altars and the shrines being already decorated for the feast of Easter. It would be better if the flowers could be so arranged that they could be put in place while the Priests were vesting and the High Altar being prepared for Mass, or else set out in place in the church during the singing of the *Gloria in Excelsis*, when the statues are being unveiled. The First Mass of Easter remains pretty much as we have known it in the past, Holy Communion is

given, and this is the Easter Sacrament those who receive It after mid-night. The Communion is followed by an abbreviated form of Lauds with the *Benedictus* rather than Vespers with the *Magnificat* as formerly, and the dismissal with its double alleluia convinces you that something tremendous has happened and with even greater assurance gives you the first exaltation of the Easter Peace.

I do not see how any devout Catholic could take part in these revised ceremonies without being fully converted to them and realizing a spiritual benefit such as he has never known before. True it is that they present certain academic problems to Anglicans, but the whole expression of the Catholic Faith is full of academic problems for us. There is the question of authority; but we have the same authority for the New Rites that we have had for the old ways; the only difference is that we are used to the old ways while with the new we are as yet unfamiliar. There is the problem for many in the evening communion of Maundy Thursday and the afternoon communion of Good Friday, so removed from the Fast from mid-night that we have always observed and has become for us almost a Divine Precept. But we are so observing a Fast when we refrain from solid food for three hours and from liquids for one hour. It is no guarantee that a person who receives Holy Communion at eight o'clock in the morning is fasting, nor that one who receives Holy Communion at eleven o'clock is not fasting. The fast of many who receive Holy Communion early in the morning is one of convenience and not of discipline. The shorter fast can become for all of us who embrace it a matter of deeper discipline and recollection than the fast to which we are accustomed. If we are here seeking authority I venture to say that those who have it in their power to give us authority in such matters would be just as unlikely to approve the fast from mid-night as they would be to approve a fast of three hours. Communion must be given in one kind only on Good Friday, because of the Reservation from Maundy Thursday, but while this is contrary to our usual custom in Mass, it is not contrary to any doctrine we hold concerning the

rist. The Doctrine of Concomitance is patently Anglican as Roman and as Orthodox, teaching us that Our Lord Jesus Christ is present under either Kind in the species of Holy Communion, and if we give Holy Communion from the Reserved Sacrament to the sick and oppressed under ordinary circumstances, why should we not receive Holy Communion under one Kind at the Altar, and especially on such a special occasion as this?

I would like to see our Catholic Clubs, both Clerical and Lay, give some time and thought during the coming year and before the next Holy Week overtakes us to a thorough study of these New Rites, their fresh emphases, and the clearer representation they give us of the moving events that remind us of the winning of our salvation. They can be made into useful and informa-

tive sermons, as their contents embrace the whole gamut of the Catholic Faith. The new directions for fasting give an opportunity to present the discipline of the Church to our congregations, and remind them of the Church's teaching about the whole matter of fasting and self-denial. The Good Friday communion offers an occasion for rehearsing the doctrine of the Eucharist, and stressing that most neglected subject amongst us, the Sacrifice of the Mass. Such a study ought not to be conducted in any way to brand ourselves afresh as a party within the church, but as a real step forward to unity amongst ourselves, and a further step forward in our way towards the Reunion of Catholic Christendom. And when you introduce the New Rites in your parish, introduce them in their entirety, for they have meaning only in a complete and entire observance.

CONFIRMATION OF TWO DAUGHTERS

I

The bishop sits in his *cathedra* before the altar.
One by one the confirmands kneel before him,
While the Holy Ghost does much business through his hand.
 Gifts of the Holy Spirit come, I pray,
 And rest within these nascent lives today.

II

What do they think as they kneel before him?
Are they unnerved by the unfamiliar act, the awesome solemnity?
Do they hear anything? Do these words spoken drive into their hearts?
 Defend, O Lord, thy children with heavenly grace.
 O Christ, make them thine own that they may see thy face.

III

The bishop rises and ascends the pulpit.
He speaks to them now of a dual citizenship.
He tells them of their heavenly birthright and their earthly duty.
 O living Lord, breathe through the lips of man
 The Word that was before the worlds began.

IV

Now the service is over and the choir recedes.
The bishop raises his hand and makes the sign of the cross,
Giving the worshippers the ancient blessing of the apostles.
 O holy One, guard Thou these children now, and guide
 Them through the terrestrial aisles that are most wide.

—KENDIG BRUBAKER CULLY

Unto The Altar Of God

BY ESTHER H. DAVIS

4. CREDO

(a) *For us Men*

Freedom is Thine and power and dominion over all things. Unobstructed freedom of action and motion, unrestricted freedom of thought and will. Power that makes all things possible—Thou dost but will a thing and it is done. Undisputed dominion over all Thy creation, Ruler of Heaven, King of the Universe, Master of that speck of dust we call our world. Freedom and power and dominion, as it was in the beginning, is now and ever shall be. Yet these Thou didst fore-swear and leave behind, to take upon Thyself the limitations of a baby's helpless body, and by the chains of discipline and obedience to be bound. Thou Who dost step with ease from star to star, with faltering steps must learn to walk upon the earth which Thou didst make! Thy voice, so mighty it is heard in all the sounds of creation, must needs be stilled until a baby's tongue was taught to speak. Thy will and might which keeps the spheres in ordered course became subservient to that of mortal men.

What mystery is this, my Lord, that Thou before Whom all the seraphim avert their eyes so blinding is Thy light, shouldst take upon Thyself the bondage of our flesh. In that disguise Thy radiance was dimmed, till all might look upon Thee and observe Thy truth. A humbling unbelievable when Thou, the Son of God, for three and thirty cycles of the earth didst live upon it as the Son of Man. Thou didst not choose the palace of a king, nor walk among us as a high-born prince, but in a manger, starkly bare, to simple, lowly parents wast Thou born.

Thou didst submit to Mary's admonitions and Joseph's tutelage. Freedom was lost and knowledge held in abeyance while Omniscience was taught a humble craft. Thy parents

could not know what audacity was theirs but all Thine angels knew, as wondering they watched Thy life unfold. All of the handicaps man brought upon himself Thou didst assume. In ancient Eden when Thou pronounced Thy curse, Thou didst so knowing even then it would be Thine too. So wast it that with toil and the hard sweat of Thy brow Thou labored to feed Thy mother and Thyself.

One final mystery remains, before which Heaven itself must turn away. The Sinless One took sin upon Himself. All Righteousness and Purity art Thou. Thou canst not sin, but more than that, sin Thou canst not endure. Yet this intolerable burden Thou didst bear, knowing it could only mean Thy death. Sin held us all in fee and we were powerless to break the bonds. Only Thy sweat and tears and blood could pay the awful price, and freely didst Thou give them for our ransoming, with love and sacrifice unprecedented.

For me, unworthy me, Thou camest to earth and I alas repay Thee grudgingly. Freedom, power and dominion still are Thine. Free Thou my heart and loose it from its bonds. Exert Thy power to make it Thine alone. Assert Thine inalienable dominion over me, till I acknowledge allegiance only to Thee. No other Ruler would I know, no other Master serve. Thou, only Thou, hast the right to claim my heart and soul, for with Thy life Thou purchased them for all eternity. Yet Thou dost make no claims, but with imperturbable patience dost Thou wait for them to be returned to Thee. Take Thou my life and soul, dear Lord, all that I am or ever hope to be. With all the love my tiny heart can hold I give Thee back what is Thine.

July Saints

BY A SISTER OF O. S. H.

It is not surprising that, quite early in the life of the Church, people should have developed a wish to know more about our Lord's human family than the sketchy accounts and occasional hints which the Gospels provide. Our Lady and St. Joseph, of course, have come in for the major share of this attention, but near them, since quite early times, have been placed the figures of St. Joachim and Anne, the supposed parents of the Blessed Virgin and grandparents of our Lord. Their story is told in the apocryphal *Gospel according to James*; how much truth it contains, it is impossible to say.

According to the story, Joachim, whose name means "God prepares," and Anne, or "grace," were a well-to-do, devout couple, but childless. One day Joachim, going to the temple with an offering, was turned away on the ground that his wife's barrenness was a

sign of God's displeasure, and that therefore he must be a great sinner. Sadly, he turned away, going not home but into the wilderness, where he settled down to pray and fast till God should take away his disgrace. Anne, meanwhile, not knowing what had happened, was likewise besieging heaven with her prayers, both for his safety and for a child. Their prayers were heard, and each separately was assured by an angel that a child would be born. The child, of course, was Mary, and the story goes on to say that in gratitude, her parents took her at the age of three to the temple, to be brought up there in the worship and service of God.

As was said before, there is no knowing how much historical basis there is for the story. Both Joachim and Anne have been venerated since early times in the east; their cult did not make much progress in the west



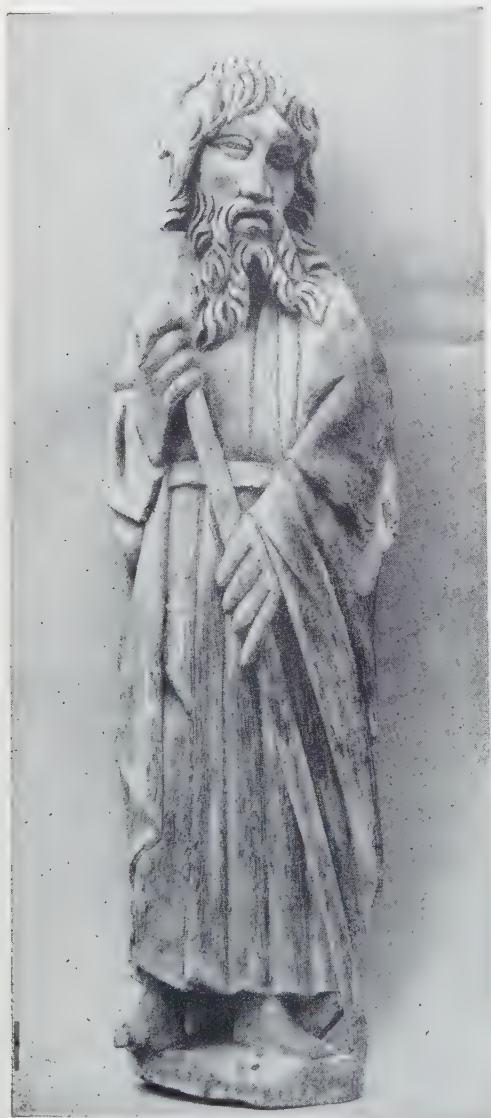
THE VISITATION

by Albertinelli

Our Lady's Visit to Saint Elizabeth is Commemorated on July 2.

until the fourteenth century or later. The feast of St. Anne is on July 26; St. Joachim is honored either then or, sometimes on August 16.

Saints for whose existence there is solid historical evidence have also had the blank spots in their scriptural biographies filled in by tradition and imagination. The brother



SAINT JAMES

Courtesy of the Metropolitan Museum of Art

of St. John, St. James the Great, who was martyred in Palestine in 43 or 44 A.D. during the local persecution under Herod Agrippa is thus said, according to a ninth-century tradition, to have visited Spain and founded the Church there before his death. It is also said that his relics were miraculously transported to Compostela, in the northwest corner of the country, and that he is still buried there. Santiago, as the Spanish call him, the patron saint of Spain, and the shrine of Compostela was long one of the greatest places of pilgrimage in Christendom, only Jerusalem and Rome ranking higher. The feast of St. James is on July 25.

St. John, in his Gospel, tells us that one of the women who stood, wordless and grief-stricken, beside the Cross of our Lord, was Mary Magdalene, whom western writers since have generally identified with Mary Bethany, the sister of Martha and Lazarus and with "the woman who was a sinner" who anointed the feet of Jesus. What her particular sins were is not said, but she is traditionally believed to have been a prostitute, converted and forgiven by our Lord, whose whole life thereafter was given in love and service to Him. It was to her that He first showed Himself after His Resurrection and she has always been looked upon as a type of the forgiven sinner. Her feast is on July 22.

A week later, on July 29, occurs the feast of her sister Martha, of whom we know very little. It is recorded by St. Luke, at one point, that Mary sat at Jesus' feet and listened to His teaching, while Martha was hurrying about, her mind occupied with the important matter of getting supper on the table, and her impatience rising with her sister, till at last she spoke out quite sharply—to receive from our Lord, perhaps not a rebuke, but certainly a quiet reminder that there are things more important than good cooking, and that perhaps Mary had a better sense of spiritual proportion than she. This incident has led to the identification of Martha as a type of the active life, in contrast with Mary, who is held to represent the contemplative life.

ative. We see Martha again after the death of Lazarus; she is still an energetic, straightforward, and practical woman, but she seems to have learned something of humility and of waiting on God since we last saw her, for she now shows a deep faith and trust which were not at all in evidence before. She is said to have died about the year 80.

One of the important leaders in the second-century Church was Irenæus, a native of Asia Minor who became bishop of Lyons in Gaul. He is said to have been a disciple of St. Polycarp, the great bishop of Smyrna who was martyred in 156 or 166; however, the number of uncertain dates make it impossible to know the extent of their relations. Irenæus moved to Gaul, where he became a leader of the church at Lyons, and after the death of Pothinus in the persecution there in 177, succeeded him as bishop of the city. He was a zealous pastor and missionary; he was also a prolific writer, and it is this that makes him particularly important to the Church. Much of his work has been lost, but what remains is an excellent source of information about Church doctrine at this early period. He died about the year 202; it is said that he was martyred, although we have no evidence for this. His feast is on July 3, or sometimes June 28.

About many saints of these centuries when Christianity was still an illegal religion we know very little, sometimes no more than their names. Margaret, or Marina as she is known in the east, was a virgin of Antioch who was martyred, probably about 304 in the persecution under Diocletian, though the date is very uncertain. The story of her life, which is probably legendary, makes her the daughter of a pagan priest who disowned her; but, taught by her nurse, she adopted Christianity and consecrated her virginity to God. A young pagan official whose offer of marriage she refused had her brought to trial and condemned. There seems to have been some difficulty in carrying out the sentence, for when the fire at the stake refused to touch her, boiling water proved no more effective. However, she was finally beheaded. She is

very popular in the east, though less familiar in the west. Her feast is on July 20.

In 473, when the Roman Empire in the west was rapidly approaching its end as a ruling power, the city of Tours in northern Gaul had a festival. The occasion was the translation of the relics of St. Martin from their former modest resting place to a magnificent new church, where they could be duly honored and whence they could be removed from time to time to be carried in processions. St. Martin, who died in 397, was unquestionably one of the great men of the patristic age, being a zealous missionary and pastor, a man of holy life and wide charity, and an ardent fighter of heresy. Living as he did through the thick of the fourth-century Catholic-Arian struggle, he knew how, while bitterly opposing the heresy, to maintain Christian love toward the heretics. The citizens of Tours almost forced him into the bishopric in 371, and when he was on his deathbed twenty-six years later, it was at their plea that he prayed to be allowed to remain in this life a little longer, if he were still needed here. His earthly work, however, was done, and tired but grateful, he set out for his eternal home. His people lost no time in honoring him as a saint, and he has always been regarded as one of the patrons of France. The feast of his translation is kept on July 4.

Engrossed as we naturally are in the development of the western church, we are apt to forget that the history of eastern Christianity does not end with the fourth or fifth century, and that active missionary work continued to be done from Constantinople as from Rome. Among the outstanding eastern missionaries are two brothers, Cyril and Methodius, born in Thessalonica in the early part of the ninth century. They were priests, perhaps monks, near Constantinople when there came a request from the Khazars, a wide-flung tribe just north of the Black Sea, for Christian teachers. Cyril, who seems to have been a particularly good linguist, was selected for the mission, and Methodius accompanied him. Little is known

of the success or failure of their expedition, but the year 863 found them at home once more and preparing for another mission, this time to the Slavic kingdom of Moravia. Apparently they were familiar with the Slavonic tongue; Cyril, at least, must have been fluent in it, for he invented an alphabet with which to write it, and proceeded to make Slavonic translations of the Bible and various Christian writings. The brothers spent four and a half years in Moravia, with considerable success; however, their eastern background and their use of Slavonic, rather than Latin, in the liturgy, gave rise to mounting trouble with the neighboring German bishops. Moravia at this time was more or less a dependency of the no-longer-so-great Frankish-German empire established three quarters of a century earlier by Charlemagne. It is hardly surprising that the current emperor and his bishops looked with disfavor on a development sure to align the country with the eastern church and empire.

Apparently Cyril and Methodius were concerned more for the spread of the Gospel than for the honor of the east, for their answer to German opposition was to go to Rome and obtain the pope's approval of their work. While there both were made bishops. Cyril died in Rome not long after, in February, 869; Methodius returned to Moravia, armed with the papal approval, and extended his labors to neighboring areas as well. However, the antagonism of the Germans hampered him for the rest of his life. In 873 only a direct papal order released him from a three years' imprisonment at their hands, and later some of his own suffragan bishops took sides against him. He died in 885, and is remembered with his brother on July 7.

Meanwhile, in those parts of Europe where Christianity had been longer established, the monastic life had taken deep root. The older Egyptian and Celtic types of monasticism had been largely superseded by the Benedictine, and this was now beginning to develop along a number of varying lines, in the hands of one and another great abbot and founder. One of these men was John Gualbert, born about 985 of a noble Florentine

family. Apparently he grew up into a fairly typical hot-blooded young gallant, and while a relative of his chanced to be murdered, John willingly buckled on his sword and went out to get revenge. It was not long before he found his quarry, alone in a narrow street, and the sword was already out of its sheath when the murderer fell to the ground at John's feet and begged for mercy. Something impelled John to spare his life. An hour or so later, shaken perhaps and a little bewildered by his own sudden change of heart, he knelt in the Benedictine church of San Miniato, and, looking toward the crucifix, saw distinctly the figure of our Lord bent to him.

The obvious next step, to John's mind, was for him to become a monk, which he did. But the austerity of San Miniato soon proved too little for his passionate soul, and he turned to the hermit monastery of Camaldoli. This too proved unsatisfactory; so sometime before 1038 he founded a new monastery at Vallombrosa, near Fiesole. Here he developed the Benedictine life in an extremely austere and penitential form. Here, too, he introduced what seems to have been the first systematic distinction of choir and lay brothers into definitely constituted groups. John's choir monks were to be pure contemplatives, doing no manual work at all, so that lay brothers, long encountered here and there in the monasteries of Europe, now became a plain necessity if the life was to be carried

Meanwhile, John's heritage of his tempered noble Italian blood still ran in his veins, and in the middle 1050's it kindled a fury against the bishop of Florence, who, in accordance with prevailing custom, had bought out a handsome sum of money in order to secure his appointment. John, his monasticism and eventually most of the city rose in a bold and riotous protest against the crime, though for a time the leaders were expelled from Florence, the bishop was finally forced to leave. John can hardly be condemned for his hatred of simony, but one cannot wonder a bit about the rabble-rousing methods he used to combat it. However, perhaps in the eleventh century no general means would have gotten results.

The congregation which John had founded spread, though slowly at first, throughout Italy, numbering eventually over sixty monasteries. It gave the Church various saints, a number of cardinals, and many bishops. Among others connected with Vallombrosa was the astronomer Galileo, who was a novice there at one time. Today the order has only about half a dozen monasteries, one of which is Passignano, where John Gualbert died in 1073. His feast is on July 12.

Eventually, with the changes in society of the years just before the Renaissance, there came a need for a new kind of religious order to supplement the older Benedictine and Augustinian types, and the orders of friars were born. In 1210 St. Francis' Order of Friars Minor was approved by the pope. In 1211 was born a child destined to be one of the greatest members. Born in Viterbo, not many miles from St. Francis' own Assisi, he was baptized John, but at some point he became known as Bonaventura or Bonaventure. It was probably in 1238, at the age of fifteen, that he entered the Order, and he spent most of the next ten years in study at the expanding University of Paris. Paris was developing a flourishing reputation as a place to study arts and theology, and both the Franciscans and the Dominicans were eager to establish their own colleges there. Bonaventure took his licentiate—more or less equivalent to a modern master's degree—in 1248 and began to teach while continuing his studies. His Dominican friend Thomas Aquinas was doing about the same thing soon or shortly afterward, and between the two of them, they added more than a little to the university's scholarly reputation. Together, too, they fought the false allegations of William of St. Amour against their Orders in 1256, and took their doctorates in the year 1257.

But where Thomas was able to devote the rest of his life primarily, thought not by any means entirely, to study, teaching, and writing, Bonaventure was destined for somewhat different pursuits. A few months before receiving his doctorate, he was elected minister general of the Order of Friars Minor, and



SAINT BONAVENTURA

thus fell heir to all the headaches associated with that particular office. Especially in these years was the position a difficult one, for the Order was sharply divided between the Spirituals, who were determined to preserve the strictness and simplicity of St. Francis, and the Relaxed, who favored what they considered necessary modifications and mitigations of the original Rule. To add to the difficulties, many of the Spirituals had fallen into heresy. Bonaventure adopted a moderate course, attempting to bring the two parties into some sort of agreement. At the request of the general Chapter of the Order, he rewrote the Constitutions, and composed a life of St. Francis which was intended to supersede the partisan biographies in circulation at the time. In his own life, he preserved a spirit of humility truly worthy of his spiritual father. In 1273, while he was at Florence, envoys came from the pope bringing word that he had been made a cardinal, and bearing the red hat of his new rank. They found Bonaventure washing dishes outside the monastery. Told the news, he nodded and asked the envoys please to hang the hat on a nearby tree until he finished the dishes!

He remained in office as minister general until May, 1274. Two months later he was in Lyons for a council attempting to reunite the eastern and western churches. There, on July 15, he died; some allege that he was poisoned, but there is no conclusive evidence. Curiously enough, his friend St. Thomas died in the same year. St. Bonaventure's feast is on July 14.

The Renaissance burst over Europe, bringing with it a veritable explosion of social and economic change. The Protestant Reformation followed quickly on its heels, and Europe began to present quite a changed appearance to the world. Again there was need of a new type of religious order. This time the need produced the Jesuits.

The founder of the Jesuits, St. Ignatius Loyola, was a Spanish Basque nobleman, born about 1491, who in his youth followed the usual life of his class. A page in boyhood, he was probably involved as he grew older in the various dissipations and intrigues that would occupy a young courtier of the sixteenth century. In 1517 he joined the army and began developing the native Basque steel under his courtly clothes. Then, in 1521, came his famous mishap at the battle of Pampeluna, when a cannon ball shattered one leg and put him to bed for a long convalescence. By the time he recovered, Ignatius—or Inigo, as he was still known—had found a new Lord to serve.

But this was not to be a knighthood of flashing swords and gallant plumes. In its early stages it took him to the mountain cave of Manresa for a long and lonely battle with the devil. Next he made his way, begging, to Jerusalem, hoping to remain there. Forbidden to do so, he returned to Europe and began a long course of study, starting with the very rudiments of Latin. These he learned by going to grammar school with the small boys. Hounded out of two universities by the Inquisition, which was suspicious of the preaching and other activities of this strange layman, he eventually took his degree at Paris. There, too, he gathered about him the nine companions who were to form the nucleus of the Society of Jesus.

It was in the summer of 1534 that the little group made their first vows at Montmartre not far from the university. A risky journey on foot through war-torn country brought them then to Rome, where in 1540 they secured papal approval of their Rule.

Getting that approval had not been easy. At that time there was strong opposition even to the existing religious orders, and still more to any such novel and dangerous experiment as that of these men who proposed to be Religious without any provision for reciting the Divine Office in choir and without even a distinctive habit! And had this Father Ignatius been in trouble with the Inquisition? The whole thing smelled suspicious.

However, the objections were overcome, and the new order quickly proved its value in combatting the spread of Protestantism. Ignatius was elected the first general of the Society, and remained in office till his death in 1566. Toward the end, his health, never strong since the over-strenuous austerities of the time just after his conversion, failed rapidly, and his final days must have entailed much suffering, though he rarely complained. He died on July 31, so quietly that those attending him almost failed to realize that he was going. He is remembered on the anniversary of his death.

By now, no one seriously questioned the possibility and value of male Religious carrying on active work in the world. Nuns, however, were still expected to stay behind the grilles. There had been some attempts to found more active communities of women, but none had been successful. It was left to St. Vincent de Paul to find the way.

Born in 1576 either in France or in the Spanish province of Aragon, and of peasant family, Vincent studied with distinction at two universities and was ordained priest in 1600. For the next five years his life seemed to have been fairly routine, but then he was captured by Turkish pirates and carried into slavery. When he escaped from Tunis five years later, he was accompanied by his captor, while master, whom he had converted. A series of appointments brought him, in 1617,

to the service of the illustrious Gondi family. The Gondi possessed extensive estates, and soon Vincent began giving missions to the numerous people living on them. At the same time he exerted himself on behalf of the *galériens*, the presumably incorrigible galley convicts of France; with the aid of people whose interest he aroused, he ministered to their bodies as well as their souls, and both were generally in frightful condition.

In 1618 the Thirty Years War broke over France and Germany, bringing untold suffering to many people. Vincent's response was characteristic. He appealed for money from all the rich he could think of, and distributed thousands of dollars' worth of food and other necessities to the people of the

stricken areas. He did the same thing later in Paris, when civil war had come in on the heels of the Thirty Years War. The royal family held him in great honor, and even Richelieu respected him—with reason, for surely few were doing more for the French nation in those years than was Vincent de Paul.

Vincent, however, was only one man; moreover, he was bound to die someday. What was really needed was an organization devoted to the care of the poor and suffering, which would carry on his work. For years he had been founding "conferences of charity," composed largely of fairly well-to-do people who wished to help the poor. These people were glad to give their money, but many of them, particularly in the cities, had



SAINT VINCENT De PAUL
He is the Patron of the Oblates of Mount Calvary.

little idea of how to turn it into effective help. So Vincent conceived the idea of getting young country girls, used to hard work, to come to Paris and do the actual nursing or whatever needed to be done. In 1633 some of these women began to live together, and gradually, almost unintentionally, a new kind of religious order was born. The sisters recited no Office; the habit was the ordinary dress of peasant women near Paris; and it was not until 1642 that annual vows were

permitted. It must have been some years before people realized that this group of women was really turning into a religious order and by that time the sisters had proved their value enough to weather the adverse criticisms which they received. Today, of course, there are Sisters of Charity all over the world, and the services they have rendered God's people in the past three centuries could hardly be numbered. Their founder died in Paris in 1660; his feast is on July 19.

A Meditation on the Anima Christi

BY WILMA LUCK

Soul of Christ sanctify me; My thoughts, my prayers, my life and body to Thy use.

Body of Christ save me; From the everlasting judgment, from my own iniquities, and from my enemies.

Blood of Christ inebriate me; With the joys of loving and serving Thee.

Water from the side of Christ wash me; From my sins, secret and hidden, from the lusts of the flesh, and the temptations of the world, that I may bring to Thee, a clean heart, and a chaste body.

Passion of Christ strengthen me; That I may accept with courage, the pains, humiliations, and burdens of this life.

Oh good Jesus hear me; When I cry unto Thee for help, and my spirit grows weary with my daily struggle.

Within Thy wounds hide me; From the dangers and pitfalls of this world, from the devil ever near to tempt me; For Thou art my refuge, and in Thee will I find my rest.

Suffer me not to be separated from Thee; For that would surely be hell.

From the malicious enemy defend me; From those who would harm my soul, and drag me down into the pit.

In the hour of my death call me, and bid me come to Thee, that with Thy saints I may praise Thee, forever and ever, AMEN.

The Order of Saint Helena

Newburgh Notes

Many of our friends will be pleased and without doubt considerably relieved to hear that our driveway has been re-surfaced. It's quite a pleasant change to be able to drive down it without frequent "S" curves to avoid both the holes in the road and the trees on its side!

Also in the "face lifting" category is the recently finished remodeling of the Novitiate, which gave us two new cells as well as three new windows in the Novice Common Room, vast and much needed improvement, and all worth the month of hammering and plaster dust.

Sister Clare is at the Kentucky Convent for the summer and will return just before August Retreat. Our summer "exchange program" brings Sister Jeannette here until after Long Retreat. She arrived on June 1st, and it was so good to see her again! We keep in close touch with our Kentucky sisters, but nevertheless we do get homesick for them.

The goldfish and tadpoles are flourishing, despite the government's D.D.T. spraying in the pond for gypsy moth caterpillars and our very amateurish efforts to float off the oily slick left on the pool before the fish were poisoned. We have three new residents in the pool; a large-ish turtle named Tillie, contributed by one of our Sunday School scholars, and two very small green turtles yet unnamed. The D.D.T. seems to have gotten rid of the caterpillars, which were all over everything.

On June 11th, a group from New Haven, Connecticut, visited us. Our steady stream of guests, coming singly and in groups, represents a rather widespread territory—Colorado, Kentucky, Louisiana, several of the eastern seaboard states, and even the Virgin Islands! On June 24th, Sister Mary Florence went to Stone Ridge, New York, to give a talk on Altar Guild work.



The Novices left on June 15th for their annual (and very exclusive) week's rest at Camp St. George. Having learned from humiliating experience (that of bringing back three-fourths of the food they took on a previous jaunt) that their eyes are very often bigger than their stomachs, the food load this year was quite conservative. But even so, with all the various other items which "we'll surely use," the station wagon was bulging, almost as bulging as the day early this spring when we brought back some furniture a friend in New York City had generously given us. We'd measured studio couch and station wagon space carefully (so we thought), but push and shove as we might, the tail gate just wouldn't *quite* shut. So we



NOVICES SAY THEIR OFFICES TOGETHER

AWAY FROM HOME

covered what was sticking out behind with plastic sheeting for protection against the snow which was just beginning to fly, and set out, hoping we wouldn't get arrested for lack of a red flag on the tail gate. It takes a lot to attract attention around Herald

Square, but as we drove across 34th Street to the highway, we *did*!

Anyhow, the week in the Catskills was highly successful, and the novices returned fairly blooming (not all of it was sunburn) with a bucketful of salamanders for the pool

Versailles Notes

On June 14th several Sisters of St. Helena were present at the ordination of the Senior class of the Episcopal Theological Seminary of Kentucky. The following morning, in our school chapel, Father Charles Ford sang his first Mass, and gave us his blessing. Sister Mary Joseph and Sister Clare left the same day for Northern Indiana, where they took part in the Summer Conference at Howe School, June 17-21.

From June 16th to the 22nd the school was used by the American Church Union

for its 1957 Training Institute for Vacation Church School leadres, under the direction of Father Meereboer, of the Diocese of Milwaukee. The preliminary day of retreat was conducted by Father Withey, of Kenosha. Two Sisters from the Community of the Transfiguration, and Brother David, O.S.B. were among those present, and Father Dubois came for the latter part of the week.

Sister Frances and Sister Mary Joseph conducted a Vacation Church School at Grace Church, Louisville, June 24 to July

The Order Of The Holy Cross

Your editor is feeling very humble—not say humiliated. Somehow we just cannot seem to get our community “notes” to tally with what actually does take place. Each month we try to tell you what has happened and what is going to happen. But, as these notes have to be written up well in advance, we sometimes find ourselves talking in the past tense about something that has not yet happened. And quite often it doesn’t happen at all! It all brings home to us most forcibly Burns’ famous dictum about plans of poets and men.

Now take June for instance. We told you that Fr. Turkington was going to conduct a retreat for men here and that he was going to give the Prize Day Address at South Kent School. He didn’t do either of these things. The men did not come for the retreat and Fr. Atkinson gave the Prize Day Address.

But then Fr. Atkinson didn’t do some of the things he said he was going to do. He



CORPUS CHRISTI

Procession of the Blessed Sacrament



OUR FATHER FOUNDER

A Picture of Father Huntington
Taken in his Later Years.

did not give the Commencement Address (Latin or English—we even messed up the Versailles Notes on that item). Instead Fr. Gunn went up from St. Andrew’s for that occasion. Another member of the St. Andrew’s staff came to the rescue when Fr. Bessom gave the series of retreats for the Sisters of the Church in Toronto, but Fr. Atkinson did preach the sermon he was scheduled to give at Welland, Ontario, on June 16th. He took on two other appointments which we did not know about when we went to press last month. Father preached at Holy Cross Church, Kingston, N. Y., on the Feast of Pentecost, and gave a Mission talk at Hyde Park on June 11th. But we are still keeping our fingers crossed as some of these events have yet to come in the future (we are preparing these notes on June 5th).



CORPUS CHRISTI

Adoration at the Outside Altar

Speaking of coming events, we are looking forward eagerly to the Feast of Corpus Christi and are hoping to have many friends and associates with us for that great occasion. Just to give you some idea of what it is like, we are printing some pictures taken at the Feast last year. Maybe this year it will rain cats and dogs; you never can tell. In that case, the Procession after the High Mass has to go through inside corridors and our lady guests just have to stay put in the chapel as they cannot come within the monastic enclosure. It also means that the picnic lunch after the ceremonies has to be held in the restricted confines of the library (where the men eat) and the Press (where the ladies eat). But we are praying for a sunny day . . . and we will let you know in our next issue what really did happen!

But to get back to the monks and their appointments. Fr. Hawkins gave an address

on the Prayer Life at St. Andrew's Church, New Paltz, N. Y., on June 3rd; and attended the Commencement at Hoosac School, Hoosick, N. Y., on the 14th. He is doing supply work at St. Luke's Church, Richmond, Va., from June 29 to July 20th.

Fr. Harris preached at the 55th Anniversary celebration held for Fr. Martin Stock at Grace Church, Haddonfield, N. J., on the 16th and conducted a retreat here over the weekend of the 29th for men from Calvary Church, Flemington, N. J.

Fr. Bicknell preached at St. Paul's, Pleasant Valley, N. Y., on the 9th, and then combined the Valley Forge Conference closing the week with Sunday duties at Mary's Church, Wayne, Pa., on the 10th and 23rd.

Fr. Adams was chaplain this year at the Valley Forge Conference and then attended the Conference held in Germantown,

ne 24 and 25, for the St. Stephen's Society of Deaconesses.

Fr. Terry conducted a retreat here at Holy Cross over the weekend of the 8th for men from Trinity Church, Hamburg, N. Y., and preached at Christ Church, Herkimer, N. Y., on the 16th. On the 23rd Father preached at St. Christopher's Church, Linthicum Heights, Md., and then joined the staff of the Conference which was held throughout the following week at the Bishop Claggett Diocesan Center, Buckeystown, Md.

Fr. Michael conducted a retreat here over the weekend of the 15th for men from Christ Church, Yonkers, N. Y., and from St. Mark's Church, West Orange, N. J.

Fr. Paul conducted a similar retreat from the 20th to the 23rd for men from Media, Pennsylvania.

The only two individual appointments scheduled for July, besides Fr. Hawkins' work in Richmond, are those of Fr. Turkington and Fr. Adams. As a rule we try to keep the month of July free from too many engagements as we prepare for our Long Retreat and Chapter. Fr. Turkington is looking forward to solemnizing the marriage of a cousin in the Cathedral in Harrisburg, Pa., July 6th. Fr. Adams will be at Margaret Hall School, Versailles, Ky., from the 1st to the 14th when he will conduct retreats for associates of the Order of Saint Helena.

Our Long Retreat is scheduled for July 22 to August 1st and we are happy to announce that we will be having Dom Leo Patterson, O.S.B., as our conductor. Please remember us in your prayers during this time of retreat and during the time immedi-



CORPUS CHRISTI — 1956

The Procession wends its Way around the Lawn Oval
in front of the Monastery



MONASTERY GARDEN
Looking From The Fish Pond

ately following which will be taken up with business meetings and conferences, culminating in the annual Chapter Meeting on the 4th of August.

As we were preparing this issue and read over the Sisters' Newburgh Notes, we found a reference to their tadpoles and goldfish. We would like our readers to know that *we* have goldfish too. And we *did* have tadpoles but the fish ate them all up! Strange as it may seem, we also have a turtle. One of the Novices almost ran over him on the road in West Park and brought him home. Sometimes, if you sneak up quietly, you can catch a glimpse of him sunning himself on the rocks which have been especially provided for him. I think he adds an air of dignity to the pool. The goldfish are such wiggly things. But Mr. Turtle always maintains his dignity. His name? Elmer! And we also have a perch. (That's one thing the Sisters don't have in *their* pool!) He never seems to rest but always swims around and around our square pool (is that possible?). We do wish he would reverse his direction once in a while as we get dizzy watching him.

The grounds have been looking very fine this year, but unfortunately the azaleas, which had been glorious, were finished by the time of Corpus Christi. The lawns have

taken a good deal of effort in the way of fertilizer and mowing, but have well repaid work involved. We have found that weeding is a wonderful way to test novices' vocation and they have been hard at it. Last year Adams and Vince Jones, our grounds men, waged an all-out spray war on the poison ivy, which was successful in some places. But in other places it seems to have come back more luxuriant than ever. Notwithstanding we are continuing the attack. There are several of us who are extremely allergic to this noxious plant and it is most discouraging. One can face pain and tribulation, somehow it is awfully hard to be heroic about an itch!



MONASTERY LIBRARY

An Ordo of Worship and Intercession - July - Aug. 1957

- Monday G Mass of Trinity iv—for chaplains in the armed forces
- Tuesday G as on July 15—for the Order of Saint Helena
- Wednesday G as on July 15—for the Priests Associate
- Thursday G as on July 15—for the Companions of the Order of the Holy Cross
- St. Vincent de Paul C Double W gl—for the Oblates of Mount Calvary
- Of St. Mary Simple W gl col 2) St. Margaret of Antioch VM pref BVM (Veneration)—for the Society of Saint Margaret
- 5th Sunday after Trinity Semidouble G gl cr pref of Trinity—for the poor and unemployed
- St. Mary Magdalene Gr Double W gl—for the perseverance of penitents
- Tuesday G Mass of Trinity v—for Bishops of the Church
- Wednesday G as on July 23—for reconciliation of enemies and growth in charity
- St. James Ap Double II Cl R gl cr pref of Apostles—for Christian Missions
- SS. Joachim and Anne Gr Double W gl—for the Order of Saint Anne
- Of St. Mary Simple W gl pref BVM (Veneration)—for the Seminarists Associate
- 6th Sunday after Trinity Semidouble G gl cr pref of Trinity—for Christian Unity
- St. Martin V Simple W gl—for Christian authors, teachers, and editors
- Translation of William Laud BM Double R gl—for the Church of England
- St. Ignatius Loyola C Double W—for all religious
- August 1 St. Peter in Chains Gr Double R gl col 2) St. Paul pref of Apostles—for the persecuted
- Friday G Mass of Trinity vi—for the Confraternity of the Love of God
- St. Nicodemus C Double W gl—for the Confraternity of the Christian Life
- 7th Sunday after Trinity Semidouble G gl col 2) St. Dominic cr pref of Trinity—for the Order of the Holy Cross
- St. Oswald KM Double R gl—for Christian family life
- Transfiguration of Our Lord Double II Cl W gl cr prop pref—for the Community of the Transfiguration
- Holy Name of Jesus Double II Cl gl cr pref of Nativity as on Purification—for the Community of the Holy Name
- John Mason Neale C Double W gl—for all Christian rulers
- Friday G Mass of Trinity vii—for Saint Andrew's School
- St. Lawrence M Gr Double R gl—for the Liberian Mission
- 8th Sunday after Trinity Semidouble G gl cr pref of Trinity—for Mount Calvary
- St. Clare V Double W gl—for the Poor Clares of Reparation and Adoration
- Tuesday G Mass of Trinity viii—for the faithful departed
- Vigil of the Assumption V—for the peace of the world
- Assumption BVM Double I Cl gl cr pref BVM—for vocations
- Friday G Mass of Trinity viii—for schools of prayer

Note on the Commemorations marked Simple Mass may also be said of the feria G col 2) of the feast.

. . . Press Notes . . .

The Press and Fishing. What a combination! How do they go together, or do they? Well, I am one that believes that they do. They go together because they are very similar in basic principles. Both deal directly with God and His creation. Both deal with facts, and while fancies enter into the thoughts and actions of a fisherman the facts of what is before the man govern those fancies and make reality forcibly present.

Last week on a fishing trip in my little boat on the Fishkill Creek I had a wonderful experience with God's creation in the beauties and wonders of "nature." As I struggled to



get the boat through a large expanse of water grass I noticed how beautiful the surface of the water was with the most simple lily-like blossoms of the grass. Little blooms shaped like a water lily, oyster-shell white with a pale blue center—millions of them on the surface. It was hard work pulling the oars through the tangled mass of plants under the surface, yet I was surrounded by the beauty of the blossoms. I thought of our difficulties of making our way ahead in life and was reminded that God's beauty and love are around us and with us through all the hard work. I got through that part of the stream—a sort of backwater—and out into the clear, moving water of the creek and pulled over near the far shore to cast for a fish. As I dropped my line in the water I looked at the shore. Right before me was a large patch of wild purple iris in full bloom. Just then I felt a pull on the line and I had my first catch of the day—a bass that I had to return to the water, out of season. I drifted on down the stream dropping my line in every few feet and noticing the life on the shore—more iris and long stretches of forget-me-nots, river willows in blossom, large plants with leaves over two feet long which reminded me of tropical growth. I anchored in a likely spot under a willow and was

startled out of my fancy that here I was going to catch THE big one of the day by the harsh clatter of a red-wing blackbird. That bird resented my intrusion of the area and even flew at the end of my pole, trying to scare us away. Then the blackbird was joined by a thrush that had even a more shrill voice. They didn't like what I was doing there and I was too much of a hazard for the home for their nests were just behind me. It made me think of an occasion when I was listening to two mothers complaining of the treatment of their children by neighbors. Just think of all the things involved in this situation—love, respect, protection. Had any one been hiding near there and heard me talking to those two birds I think he would have committed me for observation, for I had a wonderful time talking to them trying to assure them that I would not hurt their homes and would leave immediately. It was a beautiful spot for a home, with the tree blossoms, the iris, a few remaining bits of wild azalea and the light blue water of the stream. I found them sitting quietly in their trees and moved on to a really successful catch.

I have been calling that short trip a "visit to a bit of God's river garden." There are the facts of His creation, plant, bird and man, and respect and love set in the expression of the beauty of God.

As in fishing, so in handling the extension of the knowledge of God as we do in the Press. We publish what we know to be true



about God, His love for us, and His salvation for us. Sometimes the going is rather hard and it is a struggle to carry on and when it is tough we see only the heavy grass hanging on the oars and we complain. But there are thousands of little blossoms are there too, yes we have that sort of thing in the business of the Press. And we have people fly at us and "squawk" over things and we have to talk to them and leave them with the beauty and love of God.

It is LIFE with God—in the office or on the boat, loving it for what it is.

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Pandora Opens the Box: An American at Ars

BY WILLIAM BUSH

THE NAME of the Curé d'Ars, St. Jean-Marie Vianney, is not utterly unknown among American Episcopalians. It was in fact the Episcopal priest who prepared me for Confirmation and who heard my first confession who initially mentioned his name to me. I have subsequently heard him referred to by various friends in the Church but no one ever seemed to know much about him save that he was "a French saint" or "a priest famous for hearing Confessions." I could grasp why priests who emphasized the sacrament of Penance would be interested in a holy confessor, but I never really felt that I could grasp just why this particular person was so great, simply because he had a certain gift through which he benefitted souls who brought their sins to him.

When I was in France for the first time in 1933 I stumbled on a reminder of the holy curé in Grenoble where I was attending a summer course at the university. In the church of Notre-Dame there, a statue has

been erected to him and a plaque says that it was in that church that he was ordained to the priesthood—he who today is patron of all parish priests. Spurred into action by this encounter, I visited a bookstore and purchased a biography of the famous priest although my full days in Europe caused me to delay a really thoughtful reading of it until I was back on the American side of the Atlantic Ocean.

When we have before us a mystery, an unknown, we are usually rather like Pandora with the wonderful box confided to her. Surely I was so with the Curé d'Ars. I had, as it were, a wonderful treasure chest before me and I was determined to open it; my curiosity gave me no rest. Moreover, the myth held good for I, when I started opening the box, was sorely troubled by what I found within, just as was Pandora.

What troubled me in the meeting with the curé? First of all, he worked miracles and the date is not yet quite one hundred years

removed, for he died only in 1859. Thousands flocked to him for miracles as well as for confessions and what happened as a result of their requests kept more and more people coming to him, hidden away as he was in a wee village in southern France. (I, as a man of rationalistic society and education do not particularly *like* miracles for they make me very uncomfortable since I cannot explain them!) Not only was Jean-Marie Vianney a rather dull student who just missed not being a priest because he couldn't perfect his Latin, he was also just a simple peasant with absolutely no claim to fame, no influence, no wealth. But that which really overcame me most was the physical suffering—often self-inflicted—of the man. This indeed went against the grain of my own fairly comfortable existence. In short, all of this was incomprehensible and I, as an American and an "enlightened" Christian, like to think that I *can* understand, for if one be well-read and have an intellectual approach to the Christian Faith, it is usually quite simple—or so I thought. But through the biography I began to see what was in the box and to see that I was wrong in thinking that I could understand. I was troubled, yes, but I was even more curious to open the box wider, as widely as possible, for perhaps *then* I would understand.

And so it was that on a cold December morning I approached Ars with a burning curiosity, a profound reverence for what I had already grasped, and a firm resolution to open this treasure chest of mystery to release all that it held within.

Ars is located near Lyons in southern France. The old see city of St. Irenaeus, Lyons still holds the primacy of the French Church, still maintains a separate rite, and still edifies the world with her glorious history as a Christian city since her bishop was himself a pupil of the apostles. The Roman arena where bled and died her early believers may still be visited. I took a bus from Lyons out to Ars since it is a trip of only 23 kilometers. When we finally arrived at the village a nun, loaded down with provisions, got off with me. Since we still had a good half-mile to do afoot, I seized hold of one of her loaded shopping baskets and accompanied her up the narrow road toward the village.

The domes of the basilica became visible as we walked and finally the square tower of the parish church—so small in proportion to the basilica—could be seen at the turn off the road. In answer to a question in regard to the church, the religious explained that the basilica had been built on the back of the parish church. Having thus drawn her out, I ventured the question that was burning my curiosity as the village came more and more into view. "But where is the rectory?" I eagerly inquired, for I wanted to lose no time in spotting the house where the deadly attacks had awakened sleeping villagers, prompted them to try to "catch the robbers" by posting a guard which, needless to say, never caught anyone! She pointed to a simple two-storey country house on the left which now became visible as we arrived in front of the church. She then explained that she was going in the gate at the left just beyond the rectory and took her leave. As I watched her close the gate behind her I felt rather lost and quite alone. Pandora? Well, perhaps. But I was determined to open the mystery.

I looked to the left from the steps of the church on which I now stood and tried to picture the place where the story of the young widow had taken place. The pilgrims used to line up between the rectory and the church in the afternoons to watch the curé come over to preach his "catechism"—which was actually a short discourse on the love of God and the mysteries of the Christian Faith. I tried to visualize the event as I looked from the rectory to the churchdoor in front of the church and then back again to the rectory.

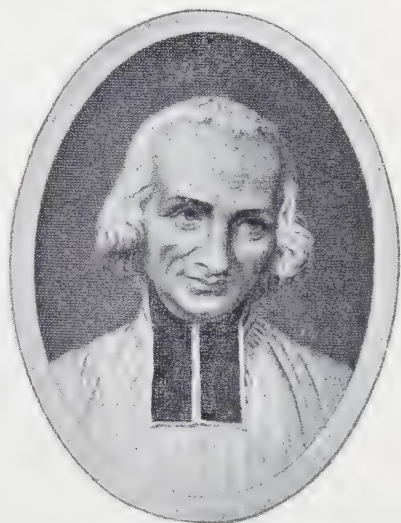
The story is simple enough. A young widow, en route for no place in particular, encountered on her train a priest and a group of pilgrims on their way to Ars. She approached the priest and asked if she might join them, for she had been so fraught with grief since the untimely death of her husband that she now travelled from place to place with no particular destination. She thus welcomed the opportunity to see for herself the holy curé of whom she had heard such wonderful tales. Thus it was that on that same evening a young woman in mourning for herself pushed up to the front row of spectators as the curé came out of the rectory.

ing his breviary. He approached; he in front of her; he stopped and spoke: "You're saved!" Not thinking since she understood perfectly what the words of the saint referred to, she replied, "Oh! but no! He can't be!" The reply of the curé calmed her doubt: "Oh yes! He had time to repent before he hit the water."

Filled with the mystery of such stories which came back to my mind from the reading of the biography and still eager with curiosity, I entered the church. It stands as it did on August 4th, 1859, when the saint died. To save that the high altar and the entire west end of the sanctuary have been removed to form a passage into the basilica which leads from the more humble structure. The parish church is tiny indeed: there is hardly room for more than a hundred persons to be seated, one immediately remarks. The five side chapels around the little church give it another dimension, a dimension of many mansions. These five chapels were built under the direction of the Curé d'Ars himself since he wished to create centers of devotion for his people, knowing that most people pray better when they have exterior symbols and signs, when they have visible reminders to move their hearts and thoughts to the greatness, to the holiness, to the ineffable mystery of God.

The first chapel on the left is the little chapel of the Holy Angels where, in utter simplicity, the Angel of the diocese and the Angel of the parish take their places beside more renowned angelic superiors, the Archangels SS. Michael, Gabriel and Raphael. The saint's devotion to the holy angels was no doubt tied to his struggles with the devil and evil spirits who pursued him. In this chapel is found also the confessional where the curé heard the confessions of the people.

Opposite, on the other side of the nave, is the chapel of the Passion. A large "Ecce Homo" in marble stands on one side of the altar and under the holy table itself is a statue of the body of our Lord after the descent from the cross. According to pious custom, followed by the modern pilgrim to Ars, when it was done by countless repentant sinners before him, one kneels here to kiss the wound on the sacred side.



SAINT JEAN-MARIE VIANNEY

The Curé d'Ars

The next chapel on the left of the nave is that of St. Philomena, the young virgin and martyr of first century Rome, to whom the curé had a particular devotion. Her utter obscurity seemed to have attracted him and he enclosed what bones he had of her body in a wax figure which reclines on a silken bier in a glass case which is placed above the altar in this chapel. The figure holds the lily of purity and the palm of the martyr's victory. He attributed to St. Philomena's intercession all cures which took place at Ars and he believed firmly that it was her intercession alone which had caused the miraculous healing he experienced from a very grave illness in 1843. Although my own tastes made it impossible for me to appreciate wax figures and silken biers with artificial flowers, the essential question involved here is not so much one of taste as rather of holiness and of the power of God. And the testimonies of the manifestation of the power of God are overwhelming in this chapel. The walls are literally covered with marble plaques telling of healings and answers to prayer. The poor, unable to afford marble plaques, have nonetheless expressed their gratitude by writing in pencil on the plaques of the rich. Canes and crutches line the outside wall of the chapel. During his lifetime the saint always

sent those who came to him for healing to this chapel, saying with great simplicity, "Oh! go see what St. Philomena can do!" Once, with his usual humour, he is said to have remarked in regard to this chapel, "Well, it must be of some good—there've been fourteen miracles there this week alone!"

Across the nave on the right side is the chapel of our Lady. Here the curé celebrated the Eucharist every Saturday in honor of the Mother of God. The altar is crowned by a large gilded statue of the blessed Virgin with a large heart suspended on the breast. It was in this heart that the curé deposited, on the first of May, 1836, a list with the names of every member of his parish, consecrating them all to Mary Immaculate. The simple *love* of such an action is perhaps partly an explanation of why the curé has been made the patron saint of all parish priests. It makes also more comprehensible the testimonies of witnesses who, upon two separate occasions, came upon the curé conversing with an apparition of the blessed Virgin.

I had now arrived at the pulpit, located on the left side between the entrance to the chapel of St. Philomena and the following chapel. From this wooden structure the curé gave his famous catechisms and it was standing in it that he was, one evening, lifted up and set down again before the startled eyes of the faithful present, thus manifesting the phenomenon of levitation which is not infrequent among certain saints. And small wonder it is if one look over the copies of some of these heavenly discourses which have come down to us, for the words strike us as being from the realms of light!

Our Lord is like a mother who carries her child in her arms. The child is naughty: he kicks, he bites, he scratches, but his mother doesn't mind. She knows that if she lets him go he'll fall, for he can't walk alone. And that's how our Lord is. He endures all our bad treatment, He puts up with our arrogance, He pardons our stupidities: He has pity on us in spite of us! . . . If the damned could say one single time, "Oh my God, I love thee!" he would no longer be in hell. But alas! the damned soul has lost even the power to love which was given him and which he did not know how to use. The heart of the damned is

dried out like a cluster which has through the winepress. Neither happiness nor peace exist any more for the damned soul simply because there is no longer love!

. . . Apart from God there is nothing saved. Life passes, fortunes are lost, health is destroyed, reputations are attacked. Everything passes. Therefore those who set their affections on things temporal are to be pitied! They do it because they do not love themselves with a reasonable love: they love themselves with a selfish love, a love of the world, searching for themselves and for creatures rather than for God. That's why they're restless. . . . Suffering passes; having suffered, it does not.

The next chapel is that of St. John Baptist. In this is located the confessional where confessions of ladies were heard by the curé. Opposite the sacristy and again a confessional. This time it is a very rude one consisting simply of a seat enclosed on three sides with a square hole cut on one side over which was stretched a piece of woven wire. This was for the men who came to confess to the curé.

Returning to the church, I now passed straight into the basilica which is gained by three steps which are located where the former high altar of the parish church stood. The architecture, a rather spurious romanticesque, is of no interest. In fact, the only thing of interest in the basilica has little of interest apart from a reliquary in the south chapel in which is contained the body of the saint. The body is clothed in surplice and stole and reposes on a silken bier, enclosed, of course, in a leaden glass case. The face has been covered with a wax mask but the left hand is plainly visible, clutching a rosary and giving a good proof that for some reason the body has been preserved in a rather mummified state. We must remember that there is no question of embalming involved here. This practice, general in America, is still, almost a hundred years later, practically unknown to the average Frenchman.) I purchased candles for some particular intentions and deposited them, as is the custom at Ars, in a basket to be burned as soon as there was space for them on the candlerack.

had now seen the mortal remains of this remarkable man but I had yet to see the most interesting thing: his house. I left the church and proceeded to the rectory. Formerly the men lined up here, where I now walked, from nine o'clock in the evening until one o'clock in the morning when the curé would come to start the exhaustive round of confessions before the celebration of the Mass. I recalled that he is said to have spent up to *seven hours per day* in the confessional in the latter years of his life, thus gaining the title of "prisoner of the confessional." A notorious incident also ran through my mind: he crossed the plot of ground lying between the church and rectory. The curé was often swamped by the hundreds who always awaited his exits that he carried in his pockets handfuls of small, inexpensive medals which he had blessed and hence were especially treasured by those fortunate enough to obtain them. Therefore, when the mass of the crowd was forbidding and he could not cross this small plot of ground otherwise, he would throw a handful of these medals to one side and, as the eager pilgrims stopped to find them, would pass through their midst! I gained the door of the humble dwelling as I noticed the three elder trees on the left which the curé called *his* Bois de logne.

If the visitor be squeamish, he had better visit the simple two-storey rectory building which I now found myself. Even when armed with the knowledge of the saint, of his extraordinary life, of his frightening struggles, the relics of his vocation are staggering, as I was all too soon to learn.

Upon entering the house, I found on my right the room used as the diningroom by the curé's predecessors. The saint, however, in his austerity, ate his one meal per day in the kitchen, standing rather than sitting as added penance. No "simple, ordinary comforts of life"—so dear to us Americans—are so proud of our living standards—this servant of the living God! In this room have been assembled a number of items of interest. The baldachin of the high altar of the parish church (which was removed, as stated above, to give entrance to the balcony) is placed, for some reason, over the fireplace. The coffin which stands on end

against the wall is the one in which the body of the saint was interred at his death in 1859. There is also another confessional, one which was formerly placed behind the high altar. The curé's *prie-Dieu* is also in this room. But the most startling item exhibited is an old bed, quite visibly charred. A plank, also slightly charred, stands beside the bed and gave me the first sign of the extraordinary physical penances the saint undertook for the souls who flocked to him. The plank was slipped under the sheets to make his bed quite literally like a board.

But why the charred bed, why the signs of fire? The answer is simple for the believer who accepts the forces of evil and perhaps it is just as easy for the sceptic who, by some feat of imagination, can visualize the great ascetic smoking in bed; but for the half-hearted, right-thinking Christian, what a blow! For it was infernal hands which set the bed aflame one night in 1857—just two years prior to the saint's death. The presence of this great adversary of evil, of this dull, plodding peasant who had no claim to fame save that he loved God with such a passion that he offered himself as victim for the souls confided to him, of this fearless enemy of Satan who nonetheless joked gently about "catching a big fish" when a hardened sinner came to repent, of this obscure country person who refused to be alarmed when the adversary beat on his house, tapped on his washbasin, or even pulled him out of bed, finally of this mortal man who offered himself completely to God; all of this was much too formidable for the powers of evil to let him off with any ordinary temptations. And who knows? Perhaps the Curé d'Ars was the greatest living adversary of the devil of his time? At any rate, the bed is there and it is quite obvious that it has been burned.

Rather bewildered and full of awe, I took leave of this room and crossed the hall to see the kitchen. There, before the fireplace, is the fryingpan on which the saint baked his famous *crêpes*, a far cry from the delicacy of the French cuisine so appreciated by the American tourist since the curé's *crêpes* were pancakes made without butter or salt and, needless to say, there was certainly no flaming brandy sauce! The old pot, in which his

usual main course—potatoes—was boiled, hangs also before the hearth. The table before which he stood to eat his meals is also there. In the corner is a replica of his "bed of penitence" which is actually just a long bundle of vine branches on which the young priest used to stretch out, fully clothed, for several hours nightly during the early years of his ministry in Ars when he began to fight with the adversary for the souls of the indifferent villagers confided to his care. It was this penance which the curé later termed "the follies of my youth" since it afterwards caused him to suffer from a nervous disorder.

These two rooms exhaust the ground floor and I now took the stairway to go up to see the bedroom. I am not the first, and surely I shall not be the last, to say that at this point a certain presence grips the visitor. It is inescapable. As I climbed the worn steps, I recalled that even a hundred years ago the feet of the holy man were doing the same, that each step brought me nearer to that room in which such fabulous struggles against infernal powers had taken place, that I was now in the geographical location where the love of God for his creatures had been singularly manifested by a simple priest whose constant teaching was, "The dear Lord is so good." I felt filled with insecurity at my own mundane, self-satisfied approach to religion, at my wearisome knowing erudition which likes to think that it can explain most things encountered. Arriving at the top of the stairway, I crossed the hallway and approached the bedroom.

Since there were no other visitors, I was alone. And it was thus alone that I received that frightening evidence which even now greeted my eyes as I cast them with an eager curiosity upon the wall by the bed. Had a visitor passed by the bedroom of the Curé d'Ars within those next few minutes, he would have seen an American, kneeling, wiping his eyes and crossing himself. For on the wall can still be seen, quite clearly on the light plaster, the great blood stains of the scourged shoulders and back of the saint. Beside the brownish marks hangs a small iron chain—such as one uses on a leash for dogs, only much shorter. This was his "discipline." Small wonder that such an action, done with no sense of self-gain but only from pure love,

would incite the forces of evil to attack every corner at which I now looked where now stands the new bed, the one which the curé died.

There are other things in the room, too, sure. The books of the saint occupy one wall. Another is covered by pictures of saints framed in the elaborate style of the 17th century. His shoes have been placed before the bed, his old umbrella and three-cornered country clerical hat repose on a chair. A breviary and spectacles are on the table. Above a long cupboard is placed a miniature glass case in which is a small wax figure of St. Philomena, enclosing some relic of the saint's patroness. The flames, that night in 1888, stopped short when they reached this room.

So overcome was I by this visible evidence of the love of the saint who suffered for the world given to his care that I did not hasten to leave. Don't we all suffer voluntarily for those things which we esteem to be good? For example, the starving student is legendary as well as perennial and yet we respect the young man who "works his way through" even if it means the sacrifice of a bit of sleep, a bit less to eat, and maybe even a bit of cold in the winter should he not be able to afford a heavy coat. We do not object to the lady who submits quite willingly to the discomforts of the beauty salon. It is also quite accepted that the business man loses sleep, neglects meals and develops ulcers all in the name of material goods. And who would dare question the merits of the radium burns—of physical suffering—of Madame Curie's sacrifice? These are signs of her personal sacrifice. Do these give something to the world? All of these are voluntary sufferings which we encounter frequently and which are acceptable to our standard of living. Why then do we, Christians, shudder before voluntary suffering when it is for the souls of sinners, for spiritual and not material ends? Could it be that we treasure more the fruits of suffering when they be material fruits? Yet are we not admonished again and again by our Lord in Christian Faith to seek those things which are above, to seek first the kingdom of God? The evidence is too great that the offering of the Curé d'Ars has brought forth good fruit: the life of the Curé d'Ars continues.

urn the hearts of Christians, of discouraged, struggling parish priests the world over. Furthermore, the evidence of his continued intercession for those who have sought his aid are quite overwhelming. Even the fact that hundreds of American Episcopalians have heard of this dull, poor, stupid country priest who spent his ministry to souls in a tiny and not-too-clean rural village in southern France seems a miracle alone—particularly when one reflects upon the fact that we are not subject to the observance of the sundry feasts of the Roman Church which has assigned the saint the 9th of August, in addition to having proclaimed him a saint.

But at best, after all our reasoning, this suffering of the Curé d'Ars remains for us a mystery. Even if the most eminent theologians as well as the Church fathers have devoted volume after volume to the explanation of the mystery of how man's eternal salvation was wrought by a horrid public execution which took place on a certain Friday, the secret of the action there accomplished will ever remain a mystery to the wise, or those of us who know the power of Christ who has redeemed us by His Blood, we do not question, for we have the experience and we need no other proof—intellectual or otherwise. The blessings that have been brought to the world through the sufferings of the Curé d'Ars therefore also remain for us a mystery. He did bring forth his fruit in his season and, as said the psalmist, "Look, whatsoever he doeth, it shall prosper." The cries of "psychopath" and "masochist" seem almost obscene once one contemplates the *selflessness* of the saint.

A bit shaken, I crossed the hall to see the display of relics in the room opposite—formerly used as the guest-chamber. Now, in various cases, various items are displayed: the curé's vestments, autographs and personal objects. Of startling interest is the ladle with which the soup was multiplied for the orphans whom the curé sheltered next door in the House of the Divine Providence. On a strictly worldly level is the award of the *légion d'Honneur* which was bestowed upon the obscure country parson when the reputation of his holiness reached the higher circles in Paris. Also, there is his *camail*, the cape-

like vestment worn by honorary canons which was awarded the saint in his latter days. I recalled reading in his biography that this *camail* was a great joy to him, not for the honor which it signified but rather because it would bring a good price from those collectors of "relics" of the curé. These people would pay large prices for any item belonging to him. This, of course, reminded me also of that other charitable project which the curé held so dear to his heart: a foreign mission which he supported as he was able through money he raised through alms or such "relic" sales! We thus see that even worldly honors were regarded by the simple peasant only in rapport with the worth they might be for the Kingdom of God. He did not object to selling personal objects to pious people since this was a sure way to support those engaged in winning souls on foreign shores.

On one shelf are various instruments of penance in which are to be seen several short chains with sharp metal objects attached to one end, much like the one that hangs in the bedroom. The "Penance belts" are not comfortable to look at. One of them is a strip of metal rings woven into a piece of mesh about a foot long and two inches wide which has cords at each end with which it could be tied on. Of the same proportions is another belt of cloth mesh, only this has a row of inch-long nails, points inward, which extends the length of the mesh. Needless to say, blood stains are still visible around the head of each nail.

The original wax model of the bust by the sculptor, Cabuchet, is also in this room. The well known French artist was forced to work clandestinely in the church during the curé's catechisms in order to have a model!

I descended the steps and made my way outside, passing the humble little house of Catherine Lassagne, the faithful soul who gave her life to the curé's orphans and who died only in 1883. Her tomb may still be visited by the faithful in the village cemetery.

At the end of a passageway I saw before me a small chapel of light color, done in a style of architecture similar to that of the basilica. Inside this chapel, at the center, is the completed work of Cabuchet. The curé is shown kneeling with hands clasped, his



simple but wonderfully unforgettable face turned towards heaven in supplication—as it must have been so many times!—his long surplice and old-fashioned stole falling in beautiful white marble folds at his knees. In a reliquary on the back wall is exposed the heart of the saint, removed from his body when the process for his official status among the saints of the Roman Church was started. The small object is plainly visible against the light background of the reliquary, even from the doorway of the chapel. In the romanesque arch rising above it is inscribed an invocation to the curé to protect all the parish priests of the world.

There are other things to see, of course, connected with the curé and the orphanage. There is the chapel of the institution which was furnished by the saint himself and which displays a typically provincial and 19th century taste. Again, good taste is not holiness! There is the huge bread box from which more loaves were taken out than were put in. The village cemetery has been previously mentioned. The diorama where I saw a model of the entire village and surrounding countryside was of particular interest since

it gave me a sense of reality of the whole. Here was just another tiny, out-of-the-way French village with all its barn smells and a single road: cows graze on the rolling countryside and the single road leads to the middle of the few buildings which make up the village and turns abruptly as so often frequently happens in such places. It was on this road that a young peasant, 32 years of age, in clerical attire accosted a shepherd boy on a February evening in 1818 and asked him which road led to Ars. As the young priest moved in the direction indicated by the lad he turned to him and said, "You have shown me the way to Ars; I'll show you the way to heaven."

I returned to the chapel of the basilica where reposes the body of the saint. There in the presence of his mortal remains, I invoked him who had once been contained within them. I asked his prayers for us, for the American Episcopalians who are so well equipped in material things yet so struggling for the spiritual. I prayed for the Anglican Communion in general, and for the return to the sacrament of Penance within our Communion, for surely this intention would be near the spiritual heart of the saint. I prayed for those faithful priests who have ministered to my soul's needs with love and devotion and with no thought of self. Then, as a sort of ending to a long pilgrimage, begun so many years ago when a freshman university student heard for the first time the name of Curé d'Ars from the priest who expounded to him the Christian Faith, I prayed especially for that priest who prepared me for Confirmation and heard my first Confession, for him and for all who love with a great devotion this humble French peasant because of whose reliquary I now knelt and murmured, "St. Jean-Marie Vianney, pray for us!"

I was at peace when I left Ars on the bus which jarred and rattled its way back to Lyons in that late afternoon as darkness descended on the French countryside. Now I had opened the box completely. Surprisingly I still did not understand all that I had seen, but hope, whose voice also consoled me, and the dora, reassured me as I remembered the words of the Apostle, "*Now we see through a glass darkly . . . Now I know in part, then shall I know . . .*"

Unto The Altar Of God

BY ESTHER H. DAVIS

4. CREDO

(b) *Help Thou our Unbelief*

How wonderful are Thy promises, My Lord, how perfect their fulfillment. Thy promises are never broken and each is precious to me.

Asked, and because Thou knowest me better than I know myself, I received, not that I fancied I wanted, but that which my soul needed for her growth and sustenance. Thou wert there at the end of every path, the answer to all my seeking. I knocked, beating upon the shuttered doors of my heart and lo, its doors were opened, that Thou might enter therein.

I mourned with bitter grieving, thinking my songs forever mute, but even in the face of death Thy promise did not fail. For in the morning I was comforted and my heart sings again. Having proven Thee not false in this, how Thy other promise must be true—that in Thy Father's house are many mansions, and that the loved one I have relinquished to Thy care has now a place in heaven prepared by Thee.

If I but take Thy yoke, Thou hast promised me rest for my soul. The Son of Man, Thou saidst, has power to forgive sin, and furthermore Thou hast assured us that our transgressions are removed forever from Thy sight. "I shall never leave you nor forsake you, but shall be with you always," and daily I know these words are true when I receive Thee in the Holy Eucharist.

These things we know and trust Thee for, O Lord. How is it then we dare to doubt Thy other promises which Thou art waiting for us to claim, for by so doing God is glorified? When Thy disciples started forth in their ministry Thou gavest them power in all manner of sickness and disease. And when they failed sometimes Thou didst rebuke them for their lack of faith, telling them they have even as little as that the size of a mustard seed all things would be possible to them. Later, on that most precious night, Thou saidst again, "He that believeth in Me, the works that I do shall he also do, and greater works than these. What-

soever ye shall ask in My name that will I do. Ask and ye shall receive that your joy may be full."

Our need is just as great now as then, when Thou didst walk the earth, two thousand years ago. Many are the ills that we suffer, of body, mind and spirit. Why do we not avail ourselves of Thy healing grace and make of life a joyous, splendid thing? Surely we are still Thy children and Thy chosen priests, who guide and guard Thy flock, are still Thy teachers and apostles, now as then. Where have we lost the way? We know that Thou art Truth itself and yet we question Thee. How Thou must marvel that our world is so confused when with a little faith we could restore its order and rediscover the Heaven we have lost.

Thy patience has been tried so many times, as still we pray to Thee with disbelief. We know Thy power is unlimited, but we are finite and our minds restrained by our mortality. Thy promise is too vast. "All things" and "whatsoever" we fail to comprehend (though they be clear enough) and our faith falters before the vision of Thy munificence. Forgive us, Lord, for doubting Thee. We would become as children—with wonder in our hearts and perfect faith, Thy promises to claim, Thy will to do, Thy peace and order to return to earth. Lord, we believe. Help Thou our unbelief!



Studies In Canon Law

BY E. BURKE INLOW

CHAPTER I

The canon law consists of precepts and not rules; of a fundamental governing principle and not merely a computation of injunctions and restraints. The proper Latin phrase for the canon law is *jus canonicum* as opposed to *lex canonica*. *Jus* and *lex* spring from different roots and have different meanings. *Jus* means law as considered in the abstract. It means the whole body of law; that is, it is distinguished from the specific enactment which is *lex*. Thus, to state the relationship, *jus* consists of *leges*. Men may pass laws (*leges*). They may legislate. But they can only follow the governing principle, *jus*. *Jus* is universal and it seeks its authority from God.

The universal principle is essential to *jus*. Thus *jus* becomes compulsory. It is positive in the very realest sense of the word. One cannot seek a court order against *jus*. The power lies with one higher.

KINDS OF LAW

Human law divides broadly into three classifications. The first is *jus gentium* or the law of nations. This is much wider in scope than what we know as "international law." Rather it means that law which natural reason has established among all men as being the law that all nations use.

The second classification is *jus civile*. This is the system of law peculiar to one state or people. Thus we could say that *jus civile* and *jus gentium* are distinguished in this way. All people ruled by statutes and customs use a law partly peculiar to themselves, partly common to all men. The law each people has settled for itself is peculiar to the state itself and is called *jus civile*. The law that natural reason has settled among all men—the law that is guarded among all peoples alike and which all nations use as if law—is called *jus gentium*.

The third classification is *jus canonicum*. While *jus gentium* relates to man in his simple natural relations and *jus civile* relates to him as a member of a human society, *jus*

canonicum relates to him as a member of the spiritual society. This society, which we know as Christianity, has always emphasized its own oneness and its own universality. Therefore, it cannot be subjected to a purely national direction nor to a purely local interpretation. Thus canon law possesses both unity and universality. It is concerned with a Christian man's acts and considers him as a citizen of the spiritual kingdom. More than that, it actively seeks to guide the actions of the spiritual kingdom towards eternal beatitude. To this end it becomes more than a matter of conscience. It is said to be *constitutum*. That is, it is duly formulated either in canons or decrees. And because none can attain to everlasting felicity except their acts are religious and coordinated with the worship of God, canon law must be concerned not only with moral disciplines, with Christian peace and righteousness, but with thoughts and actions appertaining to the worship of God as well. Universal public law, then, consists of *jus civile*, *jus gentium* and *jus canonicum*, of which only one, the canon law, concerns us here.

CANON LAW

While the canon law is, for the most part, enacted law, its foundation is supernatural and spiritual. It is true that God is the efficient cause of all three categories of law submitted above, but in a very real sense the word the supernatural is the higher manifestation of His wisdom and power. For the power which rests in the canon law is not merely the result of the authorship of God in nature, but is rather the power which was conferred by God at the Incarnation. In other words, the authority for the canon law resides in Christ—God manifest in the flesh—who came as Head of His church and whose lawful successors were chosen by Him. Here is a vast difference between the canon and the civil law. For while civil authority may indirectly have its ordination in God, the depositaries of canon law are men trained

Him, passed in a succession which has admitted of very little deviation from the original rule or line imposed upon this earth by the God-man.

As the soul relates to the body, therefore, is the *jus canonicum* related to the *jus civile*. The civil law is content to promote a certain minimum common good, a certain decency of behaviour, a certain order. But the canon law is not concerned that men live by a minimum standard, but that they live by a law of excellence, that achievement of perfection is the challenge of this earthly existence, and that men accept the reality of His Kingdom and the power of the Kingdom in a different way than they may seek in the law, offering harm to their neighbour. All that is contained in the canon law is ordained to the purpose of guiding men to God as their ultimate end.

Man, under sin, is incapable by himself, of attaining salvation. Therefore, the *potestas*, the power, which is the essence of the canon law, and which was bestowed by Christ on the apostles and disciples and their legitimate successors, is properly utilized in the life of the Church. That Christ did specifically confer such power to the Church cannot be denied. "He that heareth you, heareth me, and he that despiseth you, despiseth me." There is an actual commission not too dissimilar from the promise of the keys to St. Peter, from Pentecost,—from the events at the conversion of Cornelius, or from the final words after the resurrection, "Go ye into all the world." Again St. Paul speaks to the Ephesian Church of the "authority which the Lord hath given us for edification and not for your destruction" and on another occasion asks them: "Shall I come to you with a rod?" The rod is, of course, the canon, and so it was understood by the early church. But perhaps more clearly yet, the power can be seen in the historical evolution of the Church's commission "It seems good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things." The decree at Jerusalem shows its true origin. The fact that jurisdiction flows from the exercised authority of the Holy Spirit is eminently clear. Hence authority of the Church rests upon a firmer basis than that of mere justice. To fallible men, good

intentions are no substitute for positive direction. Such direction is not lacking in power which moves through a hierarchical scheme of relationships. That such a scheme follows the granting of power in the early church seems clear. As the Book of Acts tells us, "the Holy Ghost hath made you overseers to feed the church." The fact that the decree at Jerusalem set aside the ceremonial law of Moses is evidence enough of the authoritative underpinning contained in the canon law. As they travel, St. Paul and Silas advise the local churches that "the decrees . . . were ordained of the apostles and elders which were at Jerusalem."

POWER DELEGATED

The presence of a delegated power to carry on the work of the Kingdom of God thus becomes at a very early moment in the history of the church a positive, universal, and divine commission. More than that, here was no mere notion of a form of discipline resting on some sanction of mutual consent. Rather the evidence is clear that there is power here, "potestas" as the concept is known in law, a power which is enforceable and enforced.

This is not the place to search the Fathers for evidence of the authority which gives reality to the canon law of the Church. But St. Ignatius, Origen, St. Leo and St. Augustine and others all bear testimony to the essential nature of that power. They, along with other early church figures of eminence, see the power given the Church to be a legislative one, that is, of power to enact *leges* to the fulfilment of the *jus*. Contrary to what is sometimes popularly advanced as a theory, the life of the Church in the 2nd and 3rd Centuries shows positive allegiance to this concept of power under the canons. Hefele, in his great studies, has demonstrated clearly that long before the period of what we know as the "councils," there existed more than mere unwritten traditions and simple usages. The apostolical constitutions beneath a welter of miscellaneous information, reveal a hard core of morals, worship and discipline which could only have come from an accepted concept of the canon law.

The fact that there existed from the beginning, the power to enact law, or to function legislatively, is not to suggest that canon law represents only the legislative procedure. It

comprehends and holds within itself executive and judicial functions as well, as St. Augustine understood so well when he distinguished between the *virga directionis* (rod of persuasion) and the *virga ferrea* (rod of iron). The familiar power to "bind and loose," for example, a power which was committed to the apostles and their successors and to them alone, not only concerns itself with legislative enactment, but it embraces the power to abrogate and to dispense laws, and then on other occasions to pass judicial sentence. In other words, the canon law comprehends the full power of the "potestas." We, in the Western world, are familiar with Polybius's classic distinction of the legislative, the executive, and the judicial. While in some countries these powers are fused and in others separated, together they represent the fullness of any concept of authority. Whether it be *jus gentium*, *jus civile*, or *jus canonicum* with which men are concerned, the three-fold concept of authority is there.

In canon law, the Bishop is the depository of this power. He exercises it most fully when he sits in the oecumenical council, least fully when he sits by himself. As Bishop, he is fully empowered to enact law, but only when it is based upon the general common law of Christendom. In other words, he may not enact anything contrary to general custom or privilege or which by its nature concerns the general state of the church. Although the Bishop, in his diocese, is the enacting authority, he could not in early times legislate without the consent of the presbytery. They, of course, merely sat in council. They had no authority to enact without him, but they did provide a check. This primitive theory, which was vigorously maintained by the African Code, continued in the thinking of the Gallican and the Anglican canonists.

If the Bishop held legislative power, he was also the repository of judicial and executive power. Even though the priest possesses the care of souls, he exceeds his duty if he excommunicates or imposes public penance. Only the Bishop may so act. Ecclesiastical Sentence must be pronounced by the Bishop.

The nature of the executive and legislative power is such that the two more often fuse than divide. The supreme legislator must

have executive authority else law comes formulated outside the realm of *potestas*. True legislation must be always drawn within the limits of authority clearly seen. This is as true in the spiritual realm as in the physical. The enactment of the Bishop is the enactment of the Bishop. As such, there is no argument for any unbalance or disproportion in the executive and judicial power.

THREE DIVISIONS

Canon law—which holds as its subject every baptized person whether he sit on the throne of Peter or be the youngest child—has attained the age of reason—divided its subject matter into three principal heads: the law of persons, the law of things, and the law of actions or causes. The first is concerned with the relationship between the governors and the governed. This jurisdiction on the part of the former is understood as voluntary, contentious, and coercive. The first is that which is needed to exercise the power of order. The second is concerned with the correction of offenses. The third, that which is needed to enforce correction. Ecclesiastical jurisdiction is, of course, coercive in the same sense of the word as the state's coercive power is understood. Material actions, under the canon law, cannot be enforced by material force. The only penalties the law can inflict are spiritual and thus in manner of speaking, the coercion becomes negative. In other words, excommunication, removal from the Sacraments, etc., are designed to enforce sanction by withholding the means of grace, not by invoking actual penalties.

The distinction between the governors and the governed is not to be understood as applying only to clergy as the governors and the laity as the governed. The clergy themselves governed, perhaps in a more particularized sense of the word than the laity. From the very beginning, an archy of jurisdiction has existed. The priests, who hold a certain authority over themselves subject to the Bishop. Neither is the jurisdiction of all Bishops alike. The jurisdiction of a diocesan bishop is one thing and that of a metropolitan another. It is one of the most significant features of the Pseudo-Isidore that it moved all authority to the Bishop of Rome, thus enabling t

Sanctuary Light

*One small, bright flame
In constant, living glow
Before the Altar burns.
And so we know
The Presence of our Lord
In this still place,
A sign to tell the
Mystery and Grace.*

*O Lord, may others see
In my dim heart
A living light, that tokens
There Thou art.
The glow of love, the flame
Of holy joy
To signify Thy Presence
There employ.
Thy Body I partake, I
Bear Thy Name.
May passing souls perceive
This by the flame!*

—by Christine Fleming Heffner



Peter to assume even a larger authority in the metropolitan.

The Law of things is, in the canon law, concerned with the celebration and the administration of the sacraments. The problems which arise from divine worship, those which concern the building and consecration of churches and in fact all the goods of the Church, likewise fall within the purview of a part of the canon law.

The law of Actions or Causes contains a much greater variety of matters than do the other two. It deals with ecclesiastical crimes, —simony, sacrilege, blasphemy, etc.;—with dispensations, exemptions, privileges, etc.; with the procedure of ecclesiastical courts, with penalties, excommunication, etc.; with visitations; and with the assemblies of the Church — oecumenical, general, provincial, diocesan synods.

ABROGATIONS

It is apparent from the above, that the canon law is a growing instrumentality and like all law is subject to change. It is not true that canon law is to be compared with the laws of the Medes and Persians. It can be abrogated and does, in fact, change with the centuries of the church's existence. That the change is slow cannot be denied and that it should properly move with such deliberation can likewise be understood.

The canon law can be abrogated in three ways. The first is by repeal. Understandably, the inferior cannot repeal the enactment of the superior (i.e. provincial canons can be abrogated only by a general council and not by a diocesan council). Repeal, because, in the language of the canonists it is universal, perfect, and permanent, is infrequent. Similarly, desuetude, the second method of abrogating canon law, is permanent and abrogates entirely and hence can be revived only by fresh legislation. Many conditions must be said to exist before abrogation is possible (i.e. it cannot be contrary to the discipline of the church, it must not be derogatory, it must have the consent of the legislative authority either tacitly or expressly, etc.).

Repeal is the most common way of abrogating canon. Repeal is said to be particular, limited, temporary and mostly personal. It is, so to speak, "a merciful relaxation" of the rigor of the law but must always be made by the authority competent to do so.

CHURCH'S POWER

It might be well to conclude here with some brief consideration of the *Potestas Ecclesiae* or the power that lies residually within the church. For it is a common assumption today among many persons that the simple teachings of Christ precluded any possibility of His giving to the world anything but an ethic or a Way of life. To such persons, the canon law is a vast fabrication, a scheme to give power where power was not meant to exist; that such power as was assumed by the canonists had no relation to the reality of the Master's teachings; and that the Church, therefore, has arrogated to itself a power and a discipline which represents no true exercise of Christian devotion.

It must be manifestly clear that only one of two alternatives can be acceptable to those

persons who think deeply on the nature of the teachings of the God-man. Either He was a wise teacher who was content to found a school of philosophy not unlike that of Plato or else He was on earth for the purpose of accomplishing the redemption of mankind. Both Christ and Plato lived remarkable lives and uttered remarkable thoughts. They both gathered followers around them and their teachings have in both cases transmitted themselves to our own day. But here the resemblance ends. In the first place, Plato holds his place by his thoughts, Christ by his life. The teachings of the God-man, say they were contained in the Sermon on the Mount, were certainly vivid and were certainly instructive. But they were incidental to the main purport and direction of His life. His Cross and His Resurrection had a completely different meaning from the hurried death of the greatest of philosophers; and it is this meaning which gives Christianity its reality. Then, too, it can be said that while philosophy works in isolation, Christianity concerns itself with a Society of believers. Further, the Faith does not stop here. In every conceivable way, Christianity seeks to bind men in the closest possible manner, first to each other, and then to Christ as head. It is not enough for a Christian that he live in the company of other men and that he be a witness. As he lives for the brethren, so he must be willing to die for them and as he lives in Christ Jesus, so he finds his salvation and fulfillment within Him.

Such concepts as these are best summed up in the striking language of Dr. Liddon in his Bampton Lectures of 1866:

"Let us enquire what it was that Christ proposed to effect within the province of human action and history. Now the answer to this question is simple: that he proclaimed himself the founder of a worldwide and imperishable society. He did not propose to act powerfully upon the convictions and characters of individual men, and then to turn to them, when they believed and felt alike, the line of voluntarily forming themselves into an association, with a view to reciprocal sympathy and united action. From the first the formation of a society was quite as essential a feature of Christ's plan as his redemptive action upon individual men. This society was not to be a school of thinkers, a self-associated company of enterprising fellow-workers; it was to be a kingdom, the kingdom of heaven or as it is called, the kingdom of God."

The use of the word "Kingdom," as Dr. Liddon elsewhere reminds us, was no accident.

appears thirty-two times in St. Matthew's Gospel and as many in St. Luke. Although it is as frequent, it is utilized again and again in St. Mark and St. John. The fact that Our Lord refused an earthly crown as the Jews understood it, did not thereby limit His activity to one of mere good works. It is no accident that the very idea of a *persona ficta*—we know it in law was first conceived by Humbold Fieschi, the great canonist, later Innocent IV. The personality of an ecclesiastical group, historically, has always stood distinct from mere human membership. As Sir William Holdsworth has said, "they were immortal and invisible; they could commit neither sin nor crime, and some said no tort." It is where human law, the *jus civile* ends, of course, that the *jus canonicum* begins.

When Sir William tells us that the members of the Kingdom are without the law in a certain manner of speaking, he means the civil law is not applicable to them. But the canon law is applicable and the church has always had sufficient power to enforce its discipline among its members.

The powers of His Church are rightly to be understood, then, within the perspective of His Kingdom. Christ himself is the Source. The power then flows through the apostles to their successors, the Bishops, a channel perpetually defined and guarded by the historic and official fact of the apostolical succession. Within this succession there lies the vast network of the canon law.

— To be continued —

August Saints

BY A SISTER OF O. S. H.

As Peter and James and John followed Jesus up Mount Tabor one day, they must have suspected that something special was about to happen. Even so, the event was enough to take their breath away, for suddenly they saw their Master changed—transfigured—shining like a very angel—or perhaps—how much of the thought could they comprehend then?—perhaps even more than an angel! And those two figures beside Him weren't they Moses and Elijah, the lawgiver and the great prophet? What *was* happening, anyway? The scene was too much for the disciples to bear; Peter stammered something, and then a cloud seemed to pass over the mountaintop. When they could see again, only Jesus was there, looking quite ordinary again. It might have been a dream but they compared notes on the way down the mountain; and Jesus Himself spoke of the matter, warning them to keep it secret until the Son of Man is raised from the dead." No, it was real enough—but *what* did mean?

Seen in the light of the Passion and Resurrection of our Lord, His Transfiguration means more to us now than it could to the three witnesses then. The Church early rec-

ognized it as an important part of the Christian revelation, and a feast in its honor was instituted in the east sometime in the fourth or fifth century. It did not reach the west until about the ninth century, and has generally held a slightly lower rank in the western calendar than in the eastern. It is celebrated on August 6.

Some time before the Transfiguration, the man whom many believed to be Elijah once more in the flesh had finished his earthly course. John, the wild-looking preacher from the desert who thundered out warnings and denunciations at the crowds who flocked to hear him, had inevitably managed to give offence to one of the most notorious women of the day, Herodias, twice-married wife of the tetrarch Herod Antipas. "It is not lawful for you to have your brother's wife," John had told Herod bluntly. In effect he had called Herodias an adulteress. She meant to get revenge, and before long she had her chance. Herod, though he had imprisoned John, was reluctant to kill him. But when, at a banquet with various Roman guests, he got drunk enough to make a rash promise to his young step-daughter Salome,

Herodias knew he would not have the courage to go back on his word, even to save a life. She told her daughter to ask for John's head. She had read her husband right; the promise was kept, the head delivered; and Herodias had earned for herself, not an end of scandal as she thought, but centuries of opprobrium. The feast of the Beheading of St. John Baptist is kept on August 29.

When our Lord, early in His ministry, began to select those whom He planned to mold into His Apostles, He started with a few fishermen from the town of Bethsaida near Lake Gennesaret. One of these, Philip, had a friend with whom he was eager to share this wonderful new rabbi. He found Nathanael seated under a fig tree, and told him of Jesus. Nathanael wasn't especially impressed; in fact, he sounded rather cynical: "Can anything good come out of Nazareth?" he quoted dryly. Philip did not waste breath arguing. All he said was, "come and see." Nathanael came and saw; a few words from Jesus dispelled his cynicism, and he became a loyal disciple.

Nathanael is generally identified with St. Bartholomew, whose feast is celebrated on August 24. We know practically nothing of him aside from this Gospel portrait. He is said to have preached in Armenia, and to have been martyred there at an unknown date. An apocryphal Gospel once circulated under his name.

Another saint lightly touched on in the Gospel is Nicodemus, the "ruler of the Jews" who "came to Jesus by night" in order to talk to Him in secret. A sincere and learned man, he had difficulty in comprehending just what Jesus was getting at when He spoke of "being born again;" however, he later made some attempt to defend Him against the prejudiced accusations of other Pharisees, and after His death it was Nicodemus who provided the spices for His burial. He seems to have been a timid but honest man whose love of truth finally overcame his fear and brought him at last to open discipleship. Nothing is known of his later life and death, but he is believed by some to have been martyred. His feast is kept on August 3.

Among the many lovely traditions that have grown up about the name of our Lady is that of the Assumption: the belief that St. Mary, after her death, was taken up bodily into heaven, in order to preserve from corruption that flesh within which had once dwelt Incarnate God. The earliest tradition which we have of this tradition date from the fourth or fifth century. St. John Damascene, writing in the eighth century, says that the miracle was discovered when the Blessed Virgin's tomb was opened to give St. Thomas, who had not been present at her death, a last chance to see her. The feast of the Assumption was probably kept in Palestine before the end of the fifth century, and made its way gradually westward. In the west, it is generally kept on August 15.

One of the most famous of the Church's early martyrs was Lawrence, a Roman deacon who died in the year 258 during a persecution under the emperor Valerian. Doubtless this emperor, like Decius a few years before, had the feeling that Christianity, however harmless it might be to the individual, was highly dangerous to the Roman state; at any rate, in August of 258 he issued an order for the death of all Christian bishops, priests, and deacons. His death in 260 brought an end to the persecution, but in the meantime the Church had been enriched by the blood of many martyrs, of whom Lawrence was one. Very little is known of him; the story of his being roasted alive appears to date from the following century, as does the tale that when ordered to surrender the Church's treasures, he presented a company of sick and poor people, saying, "These are the treasures of the Church." Whatever may be his true story, he has been greatly venerated since the fourth century. His feast is on August 10.

Another saint on whom tradition has lavished its riches is Helena, mother of the emperor Constantine. Her origins are shrouded in uncertainty; some authorities believe that she was born in Asia Minor while popular belief has long made her a British tribal princess. Whatever the fact may be, she was certainly of humble birth according to aristocratic Roman standards.

and when her Roman husband Constantius, father of Constantine, became co-ruler of the western empire about 292, he found it politically expedient to divorce her in order to marry the emperor's stepdaughter Theodora. We know nothing of Helena's reaction, nor of her life in the next few years. In 306, on Constantius' death, Constantine was proclaimed Cæsar in his place by the troops, and reluctantly accepted by the emperor. He was now in a position to give his mother the recognition he considered her due, and eventually the divorced wife of Constantius became the Empress Dowager of Rome.

When Helena first came into contact with Christianity is not known. It is generally considered that her conversion took place just after her son's victory at the Milvian Bridge, the occasion of his famous vision. Once baptized, she set an example of earnest Christian living and of liberality, giving generously to individuals and to whole communities. Sometime after the year 324, when she was in her seventies, she undertook a pilgrimage to Palestine, where she visited the holy places and built several churches. According to legend, she also rediscovered the Holy Cross, buried beneath a pagan temple which some emperor with a strange sense of humor had erected on the hill of Calvary. While some historians doubt the authenticity of this story, still the cross which the Crusaders carried as a holy standard into battle against the Turks must have come from somewhere, and no one seems to have come up with a better explanation. St. Helena died about the year 330, and her feast is on August 18.

Constantine had freed the Church from its former illegal status, and had showered favors on it, but paganism in its various forms was not yet dead, especially in the provinces. It is hardly surprising that the boy Augustine, growing up in North Africa in the third quarter of the same century, found much to entice him away from his mother's Christian faith. With a brilliant mind and a winning personality, he seemed to have the world at his disposal. The appropriate thing to do was enjoy it.

Enjoyment, though, proved to have a rather hollow ring to it. As a student, and

then as a teacher in his home town of Tagaste, in Carthage, in Rome, in Milan, Augustine kept reaching for happiness, and always it slipped from his fingers. Something in his make-up demanded the absolute, the Truth. For a time he thought he had found it in the dualistic sect of Manicheism. The Manichean belief that matter was inherently evil seemed to be borne out by his own constant and futile struggle against fleshly passions; but he could not take the further step of saying that it was perfectly all right to sin with the body as long as the spirit remained unsullied and pure. His discovery of the immorality of many fellow-Manicheans, plus a debate which showed him how arbitrary and unfounded were many beliefs of the sect, disillusioned him and left him once more spiritually at sea. At length the preaching of Ambrose, the great Bishop of Milan, reached him; he turned once more to the Christian scriptures, and now they began to make sense. At Easter in 387 he was baptized.

The succeeding years took him home to Africa, where at first he lived a quiet, retired life with a few companions. But the Church had need of his talents, and eventually he became one of the greatest doctors of her history. Of his writings, the most famous are his *Confessions* and the *City of God*; in addition he wrote and preached incessantly in defense of Christian faith and morals. In 376, much against his wishes, he was made bishop of Hippo, which post he retained until his death. His closing years were darkened by the revolt of Count Boniface in 427 and the Gothic and Vandal invasions from Spain which it precipitated. Hippo itself was under siege when, after a three-months' illness, he died in 430. His feast day is on August 28.

After another Augustine had carried the faith from Rome to the shores of southern England, and Colomba had crossed from Ireland to Iona in the north with his little company of monks, the Christianization of Britain proceeded rapidly. However, among the numerous local kings were some who opposed with arms the coming of this new religion, and many of the English saints of this period are martyrs who fell in battle

against the pagan enemy. Among them is Oswald, ruler of the large northern kingdom of Northumbria. Oswald was a pagan in 617 when he and his brothers were forced to flee Northumbria after the death of their father, to escape their uncle Edwin, who had seized the throne. They took refuge at the monastery of Iona, where the kindness showed him, and the example of the monks, led to Oswald's conversion. In 634 he succeeded to the Northumbrian throne, and one of his first acts as king was to ask for men from Iona to preach Christ to his people. After an unsuccessful mission by another monk, he was given Aidan, who proved to be one of the greatest missionaries of the English church. He fixed his see at Lindisfarne, a barren island off the eastern coast, and there he built a monastery which ranks with Iona as one of Britain's holiest places. Meanwhile Oswald, having extended his power till he was acknowledged as overlord by practically all of England, found himself at war with the powerful Penda of Mercia, the champion of paganism. The two armies met at Maserfield, near the Welsh border, and there, on August 5, 642, Oswald fell. His feast is kept on the anniversary of his death. Aidan lived nine years longer, exercising a fruitful apostolate and acquiring a reputation for some rather spectacular miracles, as when, at his prayer, the fire set by Penda to a besieged town turned back upon the Mercian army, leaving the town unharmed. The great bishop died, fittingly, while on a missionary expedition, sheltered under a hastily pitched tent and lying against the wall of a church he had just built. His feast is on August 31.

On the continent of Europe, the Benedictine form of monasticism was rapidly superseding the earlier types. Gradually, however, there was in many places a slackening of fervor, until in the tenth century a much-needed reform was instituted by the new abbey of Cluny. Then Cluny, too, richly favored by kings and lords, seemed to many earnest souls to be slipping into laxity, and in 1098 a new reform was begun with the founding of the monastery of Cîteaux. To this came as aspirants in 1113 a party of thirty-one young noblement, headed by Ber-

nard, son of one of the highest nobles of Burgundy. His obviously brilliant mind and a remarkably accurate prophecy of his future had combined to procure for Bernard a better education than was usual for noblement and before his arrival at Cîteaux he had already won considerable admiration both for his learning and for his virtue.

As a monk he was so outstanding that in 1115, less than three years after his entrance, he became an abbot! A new foundation was to be made in a valley to the north, and Bernard was put in charge. The valley had formerly been called Vallée d'Absinthe, the Valley of Bitterness; Bernard renamed it the Valley of Light—Claire Vallée, or Clairvaux.

The early days at Clairvaux were characterized by almost unbelievable poverty, yet at the end of three years the number of monks had increased so greatly that it was necessary to make new foundations in order to cope with the overflow. By the time of the founder's death, Clairvaux was to possess more than a hundred and fifty daughter monasteries. However, growth and prosperity did not mean a relaxation of austerity for Bernard's monks. Food and everything else was of the plainest. It is related that about 1130 the pope himself visited the monastery. In the refectory he was given the same food everyone else was eating—a small portion of fish and a cup of vegetable juice.

When Bernard abandoned the world in 1113, he doubtless little suspected the important part he was later to play on its stage. But before he was thirty he came into prominence as the successful defender of the Cistercian Order against hostile charges from the older congregation of Cluny. Then in 1130, when one of the recurrent papal schisms broke out, it was Bernard who decided in favor of Innocent II and coaxed and browbeat most of the European monarchs into backing him. This was scarcely over when he found himself drawn into controversy with a Paris professor whose teaching seemed to verge dangerously close on heresy. He worsted Abélard in a public debate and procured the condemnation of his book. Then, too, there was the Second Crusade to be preached; and thousands of men pressed forward to take the cross from the abbot's hands, so that he had to cut up part of his

bit to supply them all. At the same time he was writing various works, perhaps the most famous of which now are that on the love of God and that dealing with the mystical meaning of the Song of Songs. When he died in 1153 he was indisputably one of the most important men in Christendom. His feast is on August 20.

Another great figure in monastic history is that of Dominic, founder of the Order of Preachers. Born of noble Spanish parents in 1170, he studied first with his uncle, architect of a nearby town, and then at the University of Palencia, where he remained for five years. While still a student, he was appointed to a canonry of the cathedral of Osma, in which capacity he aided in the reform of the chapter, making it a community of monks regular under the Rule of St. Augustine. This was about 1194.

In 1203 the Bishop of Osma was sent on a diplomatic mission to France, and took Dominic as his companion. On their way north they were appalled at the extent to which the Albigensian heresy reigned in much of the territory that they traversed. Albigensianism seems to have been a medieval descendant of ancient Gnosticism and Manichaeism, holding a dualistic doctrine of a good universe and considering all matter as intrinsically evil. Its adherents placed their primary emphasis on an extremely high-level spiritual life, and thus gained ready sympathy in people disgusted at the laxity and immorality of most of the clergy in the region. Dominic and his bishop recognized the validity of the moral indictment, and when in 1205 they returned to the scene to work with a group of Cistercians against the heresy, the first thing they did was persuade the softening monks to adopt a kind of austerity which could merit some respect from the populace. The number of conversions increased noticeably.

Dominic continued his work in the area, winning large numbers by the force of his preaching and of his own austere life. In 1206 he established a convent of converted women at Prouille, giving to them what actually developed into the Dominican Order. Then, slowly, he began to build up his Order of Preachers, men whose life and

words would be such as could bring heretics and pagans to acceptance of the Gospel, and raise lax Christians to better endeavors. The idea of a world-wide order under a single head was something new, but the need of such an apostolate as this order could exercise was becoming more and more obvious, and in 1217 the Friars Preachers received papal approbation.

In the few years that remained to him, Dominic founded houses of his order in Paris and other university cities, and in numerous other places. It was in Bologna, Italy, that his final illness came upon him in 1221, and three weeks later, scarcely yet in his fifties, he died. He was canonized thirteen years later; his feast is on August 4.

About the time that Dominic left Palencia to settle down as a canon at Osma, a daughter was born to a nobleman of Assisi, far away in Italy. The baby was named Clare, and she grew up into an extraordinarily charming and lovely young girl. By the time she was eighteen, all the young gallants of Assisi were at her feet, and a glittering future seemed in store for her.

But Clare, somehow, wanted more than glitter. There had been a young preacher around town recently, Francis, the son of Pietro Bernardone—the one who had renounced his inheritance and taken to a life of begging a few years back. Clare had heard a few of his sermons, and what he had to say about Lady Poverty, about love, about the Gospel, called to her heart. Chaperoned by a sympathetic aunt, she went to see him; then, on Palm Sunday night, 1212, she dressed herself in her most resplendent robes and most precious jewels, and slipped out of the city to the little chapel of the Portiuncula, where Francis and his friars awaited her. She exchanged her rich garments for a coarse tunic and cord; Francis cut off her long hair and placed a veil on her head; and Clare was no longer a very marriageable young lady, but the first Franciscan nun.

Her family tried to recover her by force, but Clare clung to the altar and they had to give up. Her younger sister Agnes joined her a few days later, and with several others they began community life at the convent of San Damiano, by the church which Francis

had rebuilt with his own hands. From now on the routine of Clare's life was uneventful; she simply prayed and worked and loved and became a saint.

Her spirit matched that of Francis perfectly. She was a living copy of him in poverty, humility, and austerity of life, and she proved his greatest comfort and support in times of illness and adversity. After his death she stubbornly upheld his ideal of absolute poverty against all who sought to alter it, even the pope himself. Once the great Cardinal Ugolino, long a friend and protector of the Order, and now enthroned as Pope Gregory IX, visited her to urge her once again to accept some sort of endowment for her community. When she refused, it occurred to him that perhaps she feared to violate her vow of poverty; and he offered, if such were the case, to absolve her from it. Clare's reply was spirited. "Holy Father," she said firmly, "absolve me from my sins—not from following Jesus Christ." In the end she had her way. Two days before her death Innocent IV signed the bull that confirmed to her and her daughters their beloved "privilege of poverty."

When Clare died in 1253, the people revered her already as a saint; she was formally canonized two years later, and her feast is on August 12.

The Middle Ages had a high ideal of what a Christian monarch ought to be. Like most ideals, it was seldom realized. However, in 1226 there succeeded to the throne of France a boy who was to fulfill it as completely as any ruler ever did. His name was Louis, and he was twelve years old when his father's death made him king of France. At a time when the great lords were chafing against the restrictions imposed upon them by the two previous kings, and eager to regain their independence, Louis's chances of a successful reign would have been small had it not been for his mother, the wise and able Blanche of Castile. As regent, and supported by the mass of clergy and the growing town population, she succeeded in crushing the insurgents and holding the kingdom together for her son. In addition, she gave him an education that fitted him to be a really good king. When he took the reins of govern-

ment into his own hands in 1234, he so showed himself a brave soldier, a just ruler, and a very devout Christian. It is said that Blanche once told him, "I had rather see you dead at my feet than guilty of a mortal sin," and he took the injunction to heart. Louis was famous for his liberality to the poor, and cared for lepers with his own hands, the same time as he was strengthening the French crown and doing his utmost to keep his country out of war. He met his death in the Crusade, succumbing to dysentery before the walls of Tunis. His feast is on August 25.

The France that Louis IX had ruled continued to grow in strength in succeeding years, and by the sixteenth and seventeenth centuries it had become one of the great powers of Europe. Its nobility, no longer mainly a warrior class, lived gaily and well, and the young Baron de Chantal and his wife were probably no exception, though perhaps they avoided some of the extravagances of their friends. With their four children, they had a happy life together. But after eight years of marriage, tragedy struck, and the Baron was killed in a hunting accident. Jeanne Frances de Chantal was left a widow.

In order to safeguard her children's property, she was obliged to live in the home of her father-in-law, a difficult old man presided over by an even more difficult housekeeper. Jane's life must have been miserable; but it was doubtless considerably brightened when she made the acquaintance of Francis de Sales, Bishop of Geneva. The two were kindred spirits, and their meeting ripened into a life-long friendship. Jane made a vow of chastity after her husband's death, and desired to give herself completely to a life of devotion to God. Francis encouraged her, and the outcome was the Order of the Visitation.

Francis' original idea had been for the sisters to live together under a rule, but without vows, and he would have allowed them to come out from time to time to visit the sick. The natural development and outside pressure combined to turn the community into a strictly enclosed contemplative order in accordance with the dictates of the Council of Trent. Even so, the way of life which Jeanne Frances and her companions followed at

cy differed markedly from that of older orders. It was designed for women whose health was not equal to the considerable physical austerities usual in most convents, and the stress was laid on interior rather than exterior mortification. Its soundness would seem to be indicated by the fact that in three and a half centuries the order has never had to be reformed.

Jane Frances began her religious life in 1610, as soon as her children were old enough for her to leave them, and for the rest of her life the Baroness de Chantal was simply a nun. She directed her sisters with wise and sensible counsels, and guided the growth of the order from the single convent of Annecy to the more than sixty houses that had been established by the end of her life. She died in 1641, and is remembered on August 21.

Always the Church needs contemplatives, and always it needs apostles, and in each there must be at least a bit of the other. In the kingdom of Naples in the eighteenth century, the need for apostles was especially apparent. It was more or less standard practice for the governments of the time to get as much control of the Church as they could, and the people were meanwhile left uncared for by clergy who often enough took little interest in the things of God. Then a young lawyer lost a case.

Obviously, lawyers are bound to lose cases occasionally. But this lawyer, Alphonsus Maria de' Liguori, had till now been brilliantly successful in his practice, and he lost this case in a particularly humiliating fashion. For several days he could hardly even think. Then it began to dawn on him that this might be God's way of turning him into other paths. Seeking to follow, he left his practice and began to study for the priesthood. Before ordination in 1726 he joined a society of priests devoted to mission work in and around Naples. One thing led to another, he met some interested people, and in 1732 the Congregation of the Most Holy Redeemer was founded. It was to be an order of missionaries, working especially among the neglected mountain people, but elsewhere too the need arose.

The fact that the congregation survived its infancy must have been proof enough to Alphonsus that it was under God's special protection. Internal dissensions caused several members to leave; and Tanucci, prime minister of the Bourbon government which came to power in 1734, was out to destroy all religious communities for whose suppression he could find any legal pretext. Alphonsus had to battle Tanucci for forty years, and if the minister's fall from power in 1776 had occurred even a few weeks later than it did, the battle might have been lost. As it was, Alphonsus was forced to consent to drastic alterations of the Rule. These aroused so much protest from the houses of the Congregation in the Papal States to the north that the pope intervened, taking over these houses himself, and cutting Alphonsus off from the very order which he had founded. A reunion was not effected till after his death.

To the struggle for his Congregation's existence, Alphonsus added in 1762 the responsibilities of bishop of the small and run-down diocese of St. Agatha. For thirteen years, between bouts of illness which eventually left him partially paralyzed, he worked to reform the clergy, instruct the people, feed the hungry, provide proper education for future priests, and lift the general level of morality out of the depths into which it had fallen. And all the time he was begging the pope to let him resign, because he was not doing anything for the diocese!

With all his activities, it is something of a mystery where Alphonsus found the time for writing. That he did is evidenced by his monumental and comprehensive work on moral theology. For the most part he was not an originator, but rather an organizer and a clarifier of matters that had been somewhat obscure. In general he held to a middle-of-the-road position between the rigorist moral attitude of his own teachers and the considerably milder one associated with the Jesuits. Among his other writings, less well known, are historical works and some religious verse. Years before, he had made a vow to God never to lose a moment's time in idleness; and when he died in 1787, he could justly have claimed that he had kept that vow. His feast is on August 2.

The Church of England in the mid-nineteenth century did not suffer such persecution as St. Alphonsus had experienced a hundred years earlier, but it faced what was probably a deadlier danger in careless indifference. A general attitude of false tolerance, and a violent prejudice against anything which smacked remotely of Rome, seemed to be the predominant characteristics. But among educated and earnest men there was a growing discontent with the situation, and the Reverend John Keble's Assize Sermon in 1833 was the catalyst that turned this sentiment into the Catholic Revival.

The Revival very soon expanded beyond its Oxford beginnings, and among its early adherents was a young man named John Mason Neale. Brought up as an Evangelical, he came under Tractarian influence while a student at Cambridge between 1836 and 1841. Ordained priest in 1842, he became four years later the warden of a group of almshouses known as Sackville College, in East Grinstead, some thirty miles south of London. It seemed an altogether unsuitable position for a young priest who was certainly one of the most brilliant and gifted men of his time. But Neale's health was too poor for parish work, and he was in bad odor with his superiors because of his Tractarian sympathies. In fact, he had scarcely taken up his duties at Sackville College when the bishop inhibited him from the exercise of clerical functions elsewhere in the diocese—because he had placed a cross, candles, and flowers on the altar, and because it was ru-

mored that he even had a Bible with a cross on the cover!

Thus, with only the thirty-some old people of Sackville College to look after, Neale had plenty of time for his own projects. One of these was study and writing, the subjects of which ranged from the Eastern Church and the mystical interpretation of the Psalms through lives of saints, to hymns and children's stories. But he was not so immersed in books as to be unaware of his surroundings, and one of the things that caused grave concern was the condition of the people in the tiny hamlets scattered throughout the countryside about East Grinstead. Isolated by distance and bad roads, these people were helpless when illness or other troubles struck; and ill or well, they were scarcely touched by the Church. Neale conceived the idea of a nursing sisterhood which would provide them with physical and spiritual care, and in 1855 the Society of St. Mary's Convent was founded under his direction. It soon outgrew its original home, and took on other work as well, such as an orphanage, day schools and guilds for people of all ages. Neale gave himself unstintingly to the governance of the Society, instructing and directing the sisters in all phases of their life and work. After a few years the Society had grown so large that it seemed wise to plan for a permanent mother house, and on August 7, 1865, the first stone was laid. It was the grand climax of Neale's life. Almost exactly a year later, at the age of only forty-eight, he died. He is remembered on August 8.

The Order of Saint Helena

— NEWBURGH NOTES —

Recently we learned with sadness of the passing of a very familiar neighborhood figure—Sheba's bosom friend, Chi-Chi, the big black poodle. She was sent to the animal hospital where everything, including intravenous feedings, was tried, but to no avail. Poor Sheba wandered around looking indeed as though she'd lost (if not her last, then at least her best) friend.

Apart from two large goldfish which were killed by two of their smaller but evidently vicious brethren, and one turtle who expired

from causes unknown, our menagerie is thriving, including—or perhaps especially—the rabbits! Fortunately, we have plenty of lettuce, but they like variety, as do the cats, and everything is fair prey, including the tender shoots of young rose bushes. We have not yet succeeded in identifying the scarlet-cream-colored animal, with pointed ears, which one of our recent guests reported sighting nearby. Perhaps it's a very young fox of the foxes in our woods? Judging from the number and variety of tracks in the woods around our spring during the latest dry spell,

have quite a few woods animals who are shy to come up to the pool.

In the June issue of the *Holy Cross Magazine*, a notice was inserted about our slides and Program Package, for the benefit of those planning fall programs. The response was immediate and a little bit startling. Two inquiries (postmarked with the same date and hour) from Wisconsin and Ohio respectively, arrived in the same mail with our copy of the June *Holy Cross Magazine*!

Since Summer is a relatively slack period for the slides and Program Package, we've had a chance to bring them up to date and use them slightly. Slides fade or get "red," as do snapshots, so our Sister-photographer is kept busy thinking up new ones. (She keeps us busy, too!) One of the slides shows five or six Sisters working in the Kitchen at once. At the time it was taken, we all laughed merrily at the idea that it was "typical." "He who laughs last," etc.—it may not be *typical*, yet, but it is now very truly a commonplace occurrence, at least during the canning and freezing season!

During the period from September, 1956, through May, 1957, the slides were sent to fifteen states and were seen by forty-two different groups, primarily Woman's Auxiliaries, but they were also shown to children once and to young people on four occasions. The Dioceses of Virginia and of Southwest Virginia bought sets for their own use. In addition, they were shown quite a few times by Sisters on mission. We have three sets of about eighty 35mm. colored slides on the life and work of the Order of St. Helena and we also have a set of slides of the different communities of women in the Episcopal Church in this country.

During this same period, the Program Package was sent to eleven states, where it was shown to about fifteen different groups, primarily Woman's Auxiliaries. Delegates to assist program chairmen faced with difficulties not only of choosing subjects, but of finding the basic material needed and relating it into an interesting presentation, the Program Package on Religious Communities for Women contains books and pamphlets on the history and nature of Religious Life, and on various commun-

ities in the Episcopal Church, as well as pictures suitable for bulletin board or table display. In addition there is an outline of a program and suggestions for presenting it.

We are indebted for the plan of this Program Package and much of the material included in it to Mrs. Paul Cassard, formerly Spiritual Life Chairman of the Diocesan Woman's Auxiliary of the Diocese of South Carolina. Both slides and Program Package have been very favorably received. Those in one parish who used the latter wrote that it "furnished more information and more compactly than I could have gathered with weeks of research." "Nothing compares with actually seeing and hearing a Religious, but this is the next best thing." "It is very enlightening and educational for people like us who live so far away from convents and have no connections with them." We are delighted with responses like this, for it is the purpose of the Program Package and slides to make the Religious Life in our Communion more widely known and better understood.

On the first of July, Sister Rachel left for England, where she will visit a number of Anglican convents, returning in time for our Long Retreat. Summer means Vacation Bible Schools and many, many more requests for them than we can begin to fill. On July 13, Sister Mary Michael and Sister Alice left for Bolton Landing, N. Y., for a week-long school, at the end of which, on the 20th, they separated to conduct two more schools. July 21-28, Sister Mary Michael at Glens Falls, N. Y., and Sister Alice at Montrose, New York.

One of our recent guests from the city said, after a few days' visit, during which she energetically weeded and planted, that her friends would not be at all surprised if she came back from her Convent visit with callouses on her knees, but that they'd never believe she got her sunburn here!

August being the month of Auditors, Long Retreat and the Annual Chapter of the Order, we cannot, we regret to say, have any overnight guests after the first week, and we try to keep the calendar clear of all other engagements, too, in order to prepare for the annual and most welcome influx of Kentucky Sisters just before St. Helena's Day. On

that day, many friends join us for the festivities and, weather permitting, which it usually does, we have an outdoor Mass in the patio. SINCE THE 18th FALLS ON A SUNDAY THIS YEAR, OUR CELEBRATION WILL BE ON SATURDAY, THE 17th. Our Long Retreat, conducted this year by Father Bessom, O.H.C., will begin on the 18th (rather than the 19th) and will continue through the 27th.

Speaking of auditors and such, the last time our Sister-Bursar deposited an accumulation of checks, large and small, with its long column of figures, the bank teller, as she busily tabulated them on her adding machine, was horrified to discover that we don't have an adding machine at the convent. "Good heavens," she exclaimed, "I couldn't begin to add those up in my head!" That applies to a lot of us, I dare say, but as one Sister remarked with a sigh, after having been Bursar for some time, "Well, at least I'm learning to add!" (Anybody know of an adding machine, large or small, that needs a home?)

VERSAILLES NOTES

Sister Frances and Sister Mary Joseph finished up their Vacation Church School at Grace Church, Louisville, the day before the Fourth of July, and came back to Versailles to help with the two Associate Retreats. The

short one lasted from Saturday noon to Sunday evening, the 6th and 7th, and the long one began the following Monday evening and ended with breakfast Friday morning. Father Adams, O.H.C., conducted the retreats this year, and served as supply chaplain from July 1st to 15th. Our chaplain for the second half of the month was Father Arthur Wilson on leave from his mission at Florence, Kentucky, up Cincinnati way.

A special gift to the school is making it possible to do some extensive repairs this summer, and to add a new room to the Cottage. The new room will be equipped for work in art, art history, and crafts, and will release the present art room for the use of our crowded Lower School.

Highlights of news of our bumper class of 1957 are that Frances Hargrave, from Winter Park, Florida, was accepted at Bates College, Mawr, and Sallie Johnston, from Versailles, at Duke. Three of the girls are planning to begin their preparation for work in medical technology and one will begin a pre-medical course, all at the University of Kentucky. Lee Oberwarth, of Frankfort, won 2nd prize in the Living Church Essay Contest for a paper on her work with the Indians in South Dakota last summer, and is beginning Nurses' training in Louisville in September. She has been one of the three Margaret F. student associates of the Order.

The Order Of The Holy Cross

Your editor is still humiliated. First of all, he has not been able to get the time to put the Community Notes together in proper order this month. However, we have already given you the plans for the month of July and they came to pass almost as listed (but not quite!). In our next issue we will tell you all about what happened in August. There are several outside appointments listed, but, as I said, I have not had time to go over them. I am writing this early in the morning of the day on which I will be going away myself with the novices to Kent School and, of course, there is always a multitude of those last-minute things which have to be done.

And I also have to eat humble pie with regard to the respective fish pools of O.S.B. and O.H.C. Right after I wrote, last month, about our perch and Elmer, the Dignity Turtle, things happened. Really, I got no operation at all. The perch died. Most considerate. Then Elmer was found nibbling on the leaves of a very expensive lotus plant that had been given to us and that meant he had to go. Of course, it is my own fault for presuming to compare our little bit of pool with the magnificent affair that the Sisters have down in Newburgh. I just wish you all could see the beautiful gardens at the POOL that they have there.

There are several items which I have been meaning to clear up for some time. On page 10 of our last February issue it was stated that a certain member of the Dragon Gang of New York's lower East Side had "confessed" that he had shot and wounded members of another teen-age gang. It seems that some of our readers were upset as they thought this was a breaking of the confessional seal. Actually the word "confessed" was not used in the technical sense with reference to the Sacrament of Penance but in the merely everyday sense of "acknowledge."

In the March issue of the Magazine we had an article on Concelebration, of which most of the material came from the pen of Mr. Boone Porter of Nashotah House. However, at the end, we appended an editorial note which, we acknowledge and confess, was largely given from hear-say and memory. A reader in England wrote about this and we gave most of his letter:

"... there was an editor's postscript noting that Mass had been concelebrated in the continental abbeys of le Bec and Maria Laach. I must confess to having been somewhat surprised on reading this, as I had always been under the impression that Rome allows concelebration only at Ordinations.

"On a recent trip to Europe, I had the opportunity of visiting the religious houses of St. Andre de Brudges, Maria Laach, Orval and Chevetogne, and at all but Orval I queried them specifically on the question of concelebration. The cordial guestmaster at Brudges, himself somewhat avant garde liturgically, replied that 'of course' he wanted concelebration, but that it was not yet permissible. At Maria Laach, our guide told us that no matter how much the community might want to practise it, it was simply not economically feasible for them to do so, whether they were allowed to or not—they could not afford to lose the income from stipends paid by pious lay-people for the saying of private Masses! (Their views on the matter were perhaps evidenced, however, by the fact that they had recently removed all but two of the side-altars from their magnificent Romanesque conventual church). Chevetogne, as you no doubt know, has about

thirty Roman monks, half following the cursus of the Latin rite, and the other half (with the permission of Rome) that of the Byzantine rite. At this priory, the priests of the Latin rite cater to both their own liturgical inclinations and to the letter of the Roman law by celebrating their private Masses simultaneously at a set of adjacent altars around the High Altar!"

We want to thank this reader for his very interesting remarks and for putting us straight on the facts of concelebration.

Father Joiner, who gave us his informative article on the new Holy Week Rites as he experienced them in London this year, has also promised us some descriptive material on his visit to the Isles of the Aegean. Brings back memories of our high school days when we had to memorize Byron's *Isles of Greece*!

Canon Law is a subject that is much neglected nowadays, mainly, we think, because people cannot conceive of its being interesting. So we were glad to get Dr. Coonrad's article on Archbishop Peckham a few issues ago (note we use a different spelling of the good man's name). Now we are happy to start a new series on Canon Law by Dr. Inlow. We are asking the printer to hold the type on these articles with an idea of printing them as a booklet in the future. We would appreciate it if our readers would write and tell us what they think of producing such a work. It seems to me that a little book like this would be very handy for priests, seminarists and interested laymen for reference.

Last year we ran a series of articles on the Church in Sweden and many people wrote in to say how much they enjoyed them. However, there were a few who were not happy about it at all and we now have on hand a manuscript giving the other side of the question. We ordinarily do not enter the field of controversy, but, at the same time, we do want to make all sides of a question available to our readers. So, just as soon as we can check up a few references and get the typescript into shape, we will be giving you more about our relations with the Swedish Church.

Of course, the matter that is uppermost in our minds these days about unity proposals is that concerning the Church of South India. I hope all our readers will get a copy of the Press's *C.S.I. Facts* and study it carefully. If possible, I would like to write something about this matter in our September issue. Another thing I have to apologize for is that we have not been able to get Book Reviews in the past few issues. Well, two of them from the pen of Dr. Norman Pittenger have a lot to do with unity, especially with South India, and I have purposely deferred the reviews until I could get time to do them properly. We need to give

this whole matter very careful and prayerful consideration.

The grand series on the Saints which of the O.S.H. Sisters has been doing for will be completed in October. We are much indebted to, what one of our readers refers to as, "that learned Sister." The Sister Prioress now tells me that maybe one of the other Sisters might start a new series on the Church Year. Here's hoping! It would be much appreciated by yours truly if readers would drop a line (a card will do) to the Prioress at Newburgh to tell what they have thought of the series on the Saints and about the new projected series.



Father Taylor Grades Road at Liberian Mission

An Ordo of Worship and Intercession - Aug. - Sept. 1957

Friday G Mass of Trinity viii—for Schools of Prayer

Of St Mary Simple W gl pref BVM (Veneration)—for greater devotion to Our Lady

9th Sunday after Trinity Semidouble G gl col 2) St Helena QW cr pref of Trinity—for the Order of St Helena

Monday G Mass of Trinity ix—in thanksgiving for God's revelation of Himself

St Bernard CD Double W gl cr—for the growth of contemplative orders

St Jane Frances de Chantal W Double W gl—for greater use of retreats

Thursday G as on August 19—for the Order of St Anne

Friday G as on August 19—for all Bishops of Holy Church

St Bartholomew Ap Double II Cl R gl cr pref of Apostles—for missions in India and the Near East

10th Sunday after Trinity Semidouble G gl col 2) St Louis cr pref of Trinity—for faithfulness to Marriage and Baptism vows

Monday G Mass of Trinity x—for the Tertiaries of St Francis

Tuesday G as on August 26—for the Priests Associate

St Augustine BCD Double W gl cr—for Doctors and Teachers of Holy Church

Beheading of St John Baptist Gr Double R gl—for the Sisters of St. John Baptist

Friday G as on August 26—for the sick and suffering

St Aidan BC Double W gl—for the Companions of the Order of the Holy Cross

September 1 11th Sunday after Trinity Semidouble G gl col 2) St Giles Ab cr pref of Trinity—for all novices of religious orders

Monday G Mass of Trinity xi—for our enemies

Tuesday G as on September 2—for the Seminarists Associate

Wednesday G as on September 2—for the afflicted and the mentally deranged

Thursday G as on September 2—for all who mourn

Friday as on September 2—for the Confraternity of the Love of God

Of St Mary Simple W gl pref BVM (Veneration)—for the Oblates of Mount Calvary

Nativity BVM Double II Cl W gl col 2) Trinity xii cr pref BVM—for the Community of St Mary

St Peter Claver C Double W gl—for the Liberian Mission

Tuesday G Mass of Trinity xii—for St Andrew's School

Wednesday G as on September 10—for the Confraternity of the Christian Life

Thursday G as on September 10—for the poor and needy

Friday G as on September 10—for world peace

Exaltation of the Holy Cross Double II Cl R gl cr pref of Passiontide—for the Order of the Holy Cross

13th Sunday after Trinity Semidouble G gl col 2) Seven Sorrows BVM cr pref of Trinity—for the Sisters of the Way of the Cross

Edward Bouverie Purey C Double W gl—for the reunion of the Church

NOTE—on the days indicated in *italics* ordinary votive or requiem Masses may be said and additional collects may be used

... Press Notes ...

These notes are written just after the close of the fiscal year, June 30th. We've counted and tabulated everything around the office, closed the books for the year, and find some very interesting things have happened during the past year. As we went along filling orders, making invoices and entering the remittances and subscriptions it seemed that we were increasing the volume of sales and receipts AND an increase in the number of subscriptions.

One of the purposes of the Magazine is to keep you informed of what is going on at the Monastery and the work of the Order in all its places and phases. I would like you to know some of the interesting results of the Press Department's work for the year.

I do not have the final figures on the total of sales and collections for the year but I do know that the business increased over \$5000. for the year and I feel certain that we have not run in the red.

It is the volume of business that astonishes most of the people that inquire about it, particularly the guests here on Retreats who come in and ask about the business. It has been remarked that "the Press is no longer a peanut stand." It certainly is not as you can see from some of the figures on how many of each of the items on the list will show. (I'm not going to give you the entire long list—) Our price list has five or six classifications and here are totals:

On Prayer And The Spiritual Life	4277
Tracts And Pamphlets	50,820
General Publications	17,041
Church School	5,166
The Roodcroft Papers	55,186
Letter-Size Tracts	38,100
From Other Publishers	112
St. Augustine's Prayer Book	5,341

The St. Augustine's Prayer Book shows the greatest increase over the previous year; and some of the Roodcroft Papers increased about 50 percent, while others were lower.

This all adds up to a total of 176,043 articles sold. That means that each of these had to be counted, wrapped for handling in the mail, invoiced, weighed, stamped, and transported to the Post Office. 176,043 pieces of our literature—sent to every State of this Union and actually to every continent of the world. The Press helps, certainly, in carrying the Good News to all the world.

Thanks to each of you who have helped us in this endeavor for the Lord and start the new fiscal year with a confident feeling that you all will help us continue our work.

Incidentally, I had two afternoons of relaxation after all that figuring and tabulating by getting out on the creek and really catching some decent fish. 'Twas great fun. Hope you all are enjoying some excellent vacation weather.

